3 1761 08713648 7

Digitized by the Internet Archive
in 2011 with funding from
University of Toronto

http://www.archive.org/details/firstfourbooksof00xeno

LGr
X55 anGoo

THE

FIRST FOUR BOOKS

OF

XENOPHON'S ANABASIS.

With Notes

ADAPTED TO THE REVISED AND ENLARGED EDITION OF GOODWIN'S GREEK GRAMMAR,

AND A COPPERPLATE MAP.

EDITED BY

WILLIAM W. GOODWIN, PH.D., LL.D.,

ELIOT PROFESSOR OF GREEK LITERATURE,

AND

JOHN WILLIAMS WHITE, PH.D.,

ASSISTANT PROFESSOR OF GREEK,

IN HARVARD COLLEGE.

70412
22/6/0

BOSTON:

PUBLISHED BY GINN & COMPANY.

1888.

Entered according to Act of Congress, in the year 1877,
BY WILLIAM W. GOODWIN,
in the Office of the Librarian of Congress, at Washington.

PRESSWORK BY GINN & CO., BOSTON.

PREFACE.

The text and the notes in this volume are reprinted without change from the Editors' *Selections from Xenophon and Herodotus.* The first four books of the Anabasis, which are here given entire, include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure in the form of references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. It will be seen that the notes on the First Book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially copious; while those on the three following books are written for pupils who are supposed to have mastered the

rudiments of Greek. In the opinion of the Editors it is highly desirable to use as small a portion as possible of the classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in notes like these to give special credit for every remark which is wholly or partly borrowed. The Editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality wellnigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the Anabasis. The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis (1873).

CAMBRIDGE, MASS., April, 1877.

In the present edition, the references in the notes have been adapted to the revised edition of Goodwin's Greek Grammar, published in 1879. A few other changes have been made in the notes.

March, 1880.

ANABASIS.

I.–IV.

BOOK FIRST.

I. *Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι.* **2.** *ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὁπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.* **3.** *ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ. ὁ δὲ πείθεταί τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.* **4.** *ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἢν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.* **5.** *ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.* **6.** *τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτό-*

μενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους, τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου· **7.** ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. **8.** πρὸς δὲ βασιλέα τέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾐσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. **9.** ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἑκοῦσαι. τοῦτο δ' αὖ οὕτω τρε-

φόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. **10.** Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθὸν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθὸν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. **11.** Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. **2.** ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ

αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. **3.** Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὁπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὁπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. **4.** οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ἧ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. **5.** καὶ βασιλεὺς μὲν δή, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἐζευγμένη πλοίοις ἑπτά. **6.** τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὁπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. **7.** ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ

δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. **8.** ἔστι δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. **9.** ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὁπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρῆτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὁπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὁπλίτας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι. πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. **10.** ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἆθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. **11.** ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καΰστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῄτουν. ὁ δὲ ἐλπίδας λέγων διῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα

μὴ ἀποδιδόναι. **12.** ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. **13.** ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνῳ κεράσας αὐτήν. **14.** ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. **15.** ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. **16.** ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἅρματος καὶ ἡ Κίλισσα ἐφ' ἁρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημῖδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. **17.** ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἅρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπῄεσαν. ἐκ δὲ τούτου θᾶττον προϊόντων σὺν κραυγῇ,

ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. **18.** τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἥ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἁρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών. **19.** ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. **20.** ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. **21.** ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ᾔσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἥκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. **22.** Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ

Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλὸν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. **23.** καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἦλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. **24.** ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. **25.** Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλῖται. **26.** οἱ δ' ἄλλοι ἐπεὶ ἦκον, τήν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. **27.** μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιὰν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινά-

κην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἤν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὑτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. **2.** Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὑτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε. **3.** Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. **4.** καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. **5.** ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δή μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὔποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ, Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. **6.** ἀλλ' ἐπεὶ

ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἕπεσθαι, ἐγὼ σὺν ὑμῖν ἕψομαι καὶ ὅ τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ὦ, ὑμῶν δὲ ἔρημος ὢν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. **7.** ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπῄνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. **8.** Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. **9.** μετὰ δὲ ταῦτα συναγαγὼν τούς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. **10.** ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτὸν, ἔπειτα καὶ δεδιὼς μὴ λαβών με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. **11.** ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἕξομεν·

ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. **12.** ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. **13.** ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. **14.** εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. **15.** Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἑνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι ᾗ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. **16.** μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι

πιστεύσομεν ὃν ἂν Κῦρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; **17.** ἐγὼ γὰρ οἰκοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγώ φημι ταῦτα μὲν φλυαρίας εἶναι· **18.** δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ᾖ παραπλησία οἵαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἕπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· **19.** ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαίνηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἑπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἑποίμεθα, καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. **20.** ἔδοξε ταῦτα, καὶ ἄνδρας ἑλόμενοι σὺν Κλεάρχῳ πέμπουσιν οἳ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ᾖ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἢν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. **21.** ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἕπεσθαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. **2.** ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγεῖτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. **3.** παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὁπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κῦρον τετρακόσιοι ὁπλῖται καὶ συνεστρατεύοντο ἐπὶ βασιλέα. **4.** ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλίκων φυλακὴ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὕπερθεν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. **5.** ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις

πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς. **6.** ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὁλκάδες πολλαί. **7.** ἐνταῦθ' ἔμειναν ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὔχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἁλώσοιντο. **8.** Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἑλεῖν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς. **9.** καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι. **10.** ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσυος βασίλεια τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὧραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. **11.** ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἕπεσθαι. **12.** οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. **13.** ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἑκάστῳ δώσειν πέντε ἀργυρίου μνᾶς ἐπὴν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἕψονται Κύρῳ ἢ οὔ, συνέλεξε τὸ αὑτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. **14.** Ἄνδρες, εἴν μοι

πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται Κῦρος ἕπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. **15.** ἢν μὲν γὰρ ψηφίσωνται ἕπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἢν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοὔμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὑτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου. **16.** ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾔσθετο διαβεβηκότας, ἥσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν, Ἐγὼ μέν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε. **17.** οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὔχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. **18.** οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προϊὼν κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσοντι. **19.** ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο,

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ἀψινθίου δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. **2.** θηρία δὲ παντοῖα, πλεῖστοι ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεί τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταὐτὸν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῷεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἁλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἁπαλώτερα δέ. **3.** στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴρουσα ὥσπερ ἱστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. **4.** πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **5.** ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγορά-

ζοντες σῖτον ἔζων. **6.** τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο. **7.** ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, ὁπότε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. καὶ δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἁμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἁμάξας. **8.** ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἁμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορφυροῦς κάνδυς ὅπου ἔτυχεν ἕκαστος ἑστηκὼς, ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἁμάξας. **9.** τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἤ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενὴς, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. **10.** πέραν

δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἃς εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου, εἶτα συνῆγον καὶ συνέσπων, ὡς μὴ ἅπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἴνου τε ἐκ τῆς βαλάνου πεποιημένου τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον. **11.** ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. **12.** τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὔπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοὶ, κραυγῆς γενομένης. **13.** ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὁπλίτας αὐτοῦ ἐκέλευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἱππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλεῖστοι Θρᾷκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀπορροῦντες τῷ πράγματι. **14.** ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιὼν καὶ τάξις αὐτῷ ἑπομένη τῶν ὁπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων

ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πρᾴως λέγοι τὸ αὑτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. **15.** ἐν τούτῳ δὲ ἐπῄει καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. **16.** Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. **17.** ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἴχνη ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας καταλλαγεὶς δέ. **2.** οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἕλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἑκάστου τῶν ἡγεμόνων. **3.** ὁ δ' Ὀρόντας, νομίσας ἑτοίμους εἶναι αὑτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ

ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. **4.** ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὁπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὑτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὁπλίτας. **5.** Κλέαρχὸν δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. **6.** Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, **7.** μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὔ. πάλιν δὲ ὁ Κῦρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὅ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ' αὖ ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντας. **8.** Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν

ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτὸν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἦ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἄν ποτε ἔτι δόξαιμι. **9.** πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. **10.** ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. **11.** ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. **2.** μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἥκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον

Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρῄνει θαρρύνων τοιάδε. **3.** Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀνθ' ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. **4.** ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι. **5.** ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ὑπίσχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος. ἂν δὲ εὖ γένηταί τι, οὐ μεμνήσεσθαί σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνῇό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. **6.** ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος, Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. **7.** ἢν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέ-

φανον ἑκάστῳ χρυσοῦν δώσω. **8.** οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆεσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιμπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε. **9.** παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον. Οἴει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νὴ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς ἐμὸς δὲ ἀδελφὸς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι. **10.** ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. **11.** τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. **12.** τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. **13.** ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων ταὐτὰ ἤγγελλον. **14.** ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·

κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. **15.** παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. ἔνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· **16.** ταύτην δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. **17.** ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. **18.** ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. **19.** ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον. **20.** τῇ δὲ τρίτῃ ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγετο καὶ ὑποζυγίων.

VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-

σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα Πατηγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. **2.** ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· **3.** Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. **4.** ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. **5.** τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικὸν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν. **6.** Κῦρος δὲ καὶ οἱ ἱππεῖς τούτου ὅσον ἑξακόσιοι ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. **7.** οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς. **8.** καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκὴ, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. **9.** καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων

ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. **10.** πρὸ δὲ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. **11.** ὁ μέντοι Κῦρος εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσήεσαν. **12.** καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. **13.** ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. **14.** καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους. **15.** ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέ-

γειν ἐκέλευσε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά. **16.** ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο, *ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.* **17.** ὁ δὲ Κῦρος ἀκούσας Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. **18.** ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες οἵπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. **19.** πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ ἀλλ' ἐν τάξει ἕπεσθαι. **20.** τὰ δ' ἅρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἱπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο. **21.** Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ τι ποιήσει βασιλεύς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. **22.** καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον

ἔχοντες τὸ αὑτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. **23.** καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὑτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. **24.** ἔνθα δὴ Κῦρος δείσας μὴ ὄπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. **25.** ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. **26.** σὺν τούτοις δὲ ὢν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. **27.** παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. **28.** Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. **29.** καὶ οἱ μέν φασι βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δ' ἐφόρει καὶ ψέλια καὶ τἄλλα ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

IX. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. **2.** πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. **3.** πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. **4.** θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. **5.** ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. **6.** ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. **7.** ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. **8.** καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς

σπονδὰς παθεῖν. **9.** τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. **10.** καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο ἔτι δὲ κάκιον πράξειαν. **11.** φανερὸς δ' ἦν καὶ, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν ἔστε νικῷη καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. **12.** καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. **13.** οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. **14.** τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· **15.** ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦσθαι εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κῦρον αἰσθήσεσθαι. **16.** εἴς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. **17.** καὶ γὰρ οὖν ἄλλα τε

πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. **18.** ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. **19.** εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὃ ἐπέπατο αὖ τις ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. **20.** φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὔνους γνοίη ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. **21.** καὶ γὰρ αὐτὸ τοῦτο οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα. **22.** δῶρα δὲ πλεῖστα μὲν οἶμαι εἷς γε ὢν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῴη ἕκαστον δεόμενον. **23.** καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. **24.** καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστὸν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων

καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. **25.** Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὕπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. **26.** πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. **27.** ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. **28.** εἰ δὲ δή ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη οὓς τιμᾷ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. **29.** τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῄει πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. **30.** μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνους καὶ βεβαίους. **31.** ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὗ ἡγεῖτο.

X. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. **2.** βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. **3.** ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἁρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. **4.** ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὑτοὺς ὡς πάντας νικῶντες, οἱ δ' ἁρπάζοντες ὡς ἤδη πάντες νικῶντες. **5.** ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτοὺς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. **6.** ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιὼν πάλιν ὡς ἐδόκει ὄπισθεν. καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ᾗ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. **7.** ὁ γὰρ Τισσαφέρ-

νης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. **8.** ὁ δ' οὖν Τισσαφέρνης ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. **9.** ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν. **10.** ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχούμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὖθις παιανίσαντες ἐπῄεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. **11.** οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· **12.** ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν ἀετόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον. **13.** ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. **14.** ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ

ὑπὲρ τοῦ λόφου τί ἐστιν ἀπαγγεῖλαι. **15.** καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. **16.** ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἰκάζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι· **17.** καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς σκηνάς. **18.** ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἁμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσιαι ὡς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. **19.** ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

BOOK SECOND.

I. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. **2.** ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες

οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα ὅ τι χρὴ ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προϊέναι εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. **3.** ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὥρμηντο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτούς, εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε. **4.** ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν, Ἀλλ' ὤφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικώντων καὶ τὸ ἄρχειν ἐστί. **5.** ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. **6.** οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἕψοντες ἤσθιον ἐκείνην τὴν ἡμέραν. **7.** καὶ ἤδη τε ἦν περὶ

πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὁπλομαχίαν. **8.** οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὑρίσκεσθαι ἄν τι δύνωνται ἀγαθόν. **9.** ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μέν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τα ἱερὰ ἐξῃρημένα· ἔτυχε γὰρ θυόμενος. **10.** ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. **11.** πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθε ἂν ἀποκτεῖναι. **12.** μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή. ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,

παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἷον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. **13.** ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἴει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. **14.** ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. **15.** ἐν τούτῳ Κλέαρχος ἧκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν, Οὗτοι μέν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. **16.** ὁ δ' εἶπεν, Ἐγώ σε, ὦ Φαλῖνε, ἄσμενος ἑώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. **17.** σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον λεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλεύσῃς. **18.** ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, **19.** Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπὶς ἄκοντος βασιλέως,

συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν. **20.** Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες. **21.** ὁ δὲ Φαλῖνος εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἴπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαί εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. **22.** Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἢν μὲν μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος. **23.** ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταὐτὰ πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος. ὅ τι δὲ ποιήσοι οὐ διεσήμηνε.

II. Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μή, αὐτὸς πρῲ ἀπιέναι φησίν. **2.** ὁ δὲ Κλέαρχος εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὁποῖον ἄν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. **3.** μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσί-

πορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. **4.** ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἕπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. **5.** ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἑλόμενοι, ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. **6.** ἀριθμὸς δὲ τῆς ὁδοῦ ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι. **7.** ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θρᾷξ ἔχων τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους ηὐτομόλησε πρὸς βασιλέα. **8.** Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἵ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. **9.** ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. **10.** ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δή, ὦ Ἀριαῖε, ἐπεί-

περ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἥνπερ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω. **11.** ὁ δ' εἶπεν, Ἦν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. **12.** πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἢν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. **14.** ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. **15.** ἐν ᾧ δὲ ὡπλίζοντο ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. **16.** Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος

μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. **17.** οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. **18.** δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. **19.** προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. **20.** Κλέαρχος δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. **21.** ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. ἅμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

III. Ὃ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. **2.** οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. **3.** ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνὴν,

τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταὐτὰ ἔφρασεν. **4.** ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλοιντο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἥκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. **5.** ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. **6.** ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἦκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες οἳ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. **7.** ὁ δὲ ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. οἱ δὲ, Ἅπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. **8.** ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. **9.** ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κἀμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τἀπιτήδεια. **10.** καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτω-

κότες, τοὺς δὲ καὶ ἐξέκοπτον. **11.** καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν. **12.** καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. **13.** πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἵα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι. **14.** πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἕψητὸν ἀπὸ τῶν αὐτῶν. **15.** αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἵας μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις ἠλέκτρου οὐδὲν διέφερε· τὰς δέ τινας ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. **16.** ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἵποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε. **18.** Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς

εἶδον εἰς πολλὰ κἀμήχανα πεπτωκότας, εὕρημα ἐποιησάμην εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. **19.** ταῦτα δὲ γνοὺς ᾐτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρόν τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. **20.** καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσεσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. **21.** πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. **22.** ἐπεὶ μέντοι ἤδη αὐτὸν ἑωρῶμεν ἐν δεινῷ ὄντα, ᾐσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. **23.** ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἷς γε δύναμιν οὐχ ἥττησόμεθα εὖ ποιοῦντες. **24.** ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης

ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. **25.** καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἥκων ἔλεγεν ὅτι διαπεπραγμένος ἥκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. **26.** τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. **27.** ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύσεσθαι ὡς διὰ φιλίας ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἣν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. **28.** ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. **29.** μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἕλληνες καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. **2.** τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἧττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. **3.** Τί

μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὴν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. **4.** ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ᾖ ἡ ὁδός. οὐ γάρ ποτε ἑκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσοίδε ὄντες ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν. **5.** Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. **6.** ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαί γε δέῃ ἱππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἷόν τε σωθῆναι. **7.** ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὀμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἧκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. **9.** ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέ-

χοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. **10.** οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἑκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μεῖον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. **11.** ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε. **12.** διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. **13.** ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐζευγμένην πλοίοις ἑπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ᾗ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. **14.** οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν. **15.** μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὢν τοῦ Μένωνος ξένου. **16.** ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν

ὁ ἄνθρωπος τάδε. Ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. **17.** καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακήν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτὸς, ἐὰν δύνηται, ὡς μὴ διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. **18.** ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. **19.** νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἴη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἕξομεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. **20.** ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας. **21.** ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. **22.** τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. **23.** μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων ὡς οἱ φυλάττοντες ἀπήγγελλον. **24.** ἐπειδὴ δ' ἕως ἐγένετο, διέβαινον τὴν γέ-

φυραν ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. καὶ ἐνταῦθα ᾠκεῖτο πόλις μεγάλη ᾗ ὄνομα Ὦπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει. **26.** ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνου δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα. **27.** ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἓξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης, Κύρῳ ὑπεγγελῶν, διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. **28.** ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναὶ, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυροὺς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ δὲ οὐδεμία

ἐφαίνετο ἐπιβουλή. **2.** ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει, εἴ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρῄζοι. ὁ δὲ ἑτοίμως ἐκέλευεν ἥκειν. **3.** ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. **4.** ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. **5.** καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. **6.** τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι ἥκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. **7.** πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὑτῷ παρημεληκὼς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. πάντῃ γὰρ πάντα τοῖς θεοῖς ὕποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. **8.** περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. **9.** σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,

πᾶς δὲ ὄχλος φοβερὸς, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. **10.** εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἵων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. **11.** ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ᾗ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν. **12.** τούτων δὲ τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεταί σοι φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι. **13.** οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. **14.** ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δέ τίς σε λυποίη, ὡς δεσπότης ἂν ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. **15.** ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοὔνομα τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πεῖσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

16. Ἀλλ' ἥδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βου-

λεύοις, ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. **17.** εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὁπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἄν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; **18.** ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. **19.** εἰ δ' ἐν πᾶσι τούτοις ἡττῴμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. **20.** πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβὴς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; **21.** παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἠλίθιοί ἐσμεν. **22.** ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. **23.** ὅσα δ' ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; **25.** Καὶ ἐγὼ μέν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. **26.** Ἐγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. **27.** ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. **28.** ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ᾖ Τισσαφέρνει. **29.** ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. **30.** ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. **32.** οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἵ τ' ἔνδον συν-

ελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον. **33.** οἱ δὲ Ἕλληνες τήν τε ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες καὶ ὅ τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἧκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. **34.** ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. **35.** οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. **36.** οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. **37.** μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. **38.** ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὅπλα αἰτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. **39.** πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· Ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας

αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; **40.** ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. **41.** ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεῦσαι. **42.** πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἷς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. **2.** καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὑτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾳξίν. **3.** ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλήσποντον. **4.** ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὢν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλῃ γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· **5.** ὁ δὲ λαβὼν οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θρᾳξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς

σὺν ἐκείνῳ αὖ πολεμήσων. **6.** ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἱρεῖται πολεμεῖν, ἐξὸν δὲ ῥᾳθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· **7.** πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. **8.** καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἷον κἀκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ. **9.** τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἀεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, **10.** ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. **11.** ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ᾑροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· **12.** ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς ἄλλον ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. **13.** καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ

ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. **14.** ἐπεὶ δὲ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. **15.** τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. **17.** ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· **18.** τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή. **19.** ἄρχειν δὲ καλῶν μὲν κἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἠσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. **20.** ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν· τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε κἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη

δίκην. **22.** ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δ' ἁπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. **23.** στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. **24.** καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾷστον ὂν ἀφύλακτα λαμβάνειν. **25.** καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὡπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. **26.** ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιότητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσασθαι. **27.** τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. **28.** καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τάδ' ἐστί. παρὰ Ἀριστίππῳ μὲν ἔτι ὡραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἥδετο, οἰκειότατος ἔτι ὡραῖος ὢν ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν γενειῶντα. **29.** ἀποθνησκόντων δὲ τῶν συστρατήγων ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταὐτὰ πεποιηκὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτω ἀπεθανέτην. τούτων δὲ οὔθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

BOOK THIRD.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. **2.** ἐπεὶ δὲ οἵ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἢ μύρια στάδια, ἡγεμὼν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὐδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες· ὥστε εὔδηλον ἦν ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη. **3.** ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. **5.** ὁ μέντοι Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς πόλεως ἐπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. **6.** ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. **7.** ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ᾐτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῷον εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθείη. Ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. **8.** Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς, ἐξέπλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδὸν, καὶ συνεστάθη Κύρῳ. **9.** προθυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κῦρος συμπροὐθυμεῖτο μεῖναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. **10.** ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς, οὐχ ὑπὸ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι ὅτι

ὁ στόλος εἴη ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν, καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. **11.** Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν. μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. **12.** περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθὸν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπό τινων ἀπορίων. **13.** ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τί κατάκειμαι; ἡ δὲ νὺξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας, ὑβριζομένους ἀποθανεῖν; **14.** ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις.

15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγώ, ὦ ἄνδρες λοχαγοὶ, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἵοις ἐσμέν. **16.** οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν

πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. **17.** καὶ μὴν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμὼν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν, ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες, καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; **18.** ἆρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον. **19.** Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν χώραν καὶ οἵαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ· **20.** τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἤδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὅρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. **21.** ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ, ἆθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοί εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσονται. **22.** οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δε πολλὰ ὁρῶντες ἀγαθὰ, στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὅρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις.

23. Ἔτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. **24.** ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν, μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. **25.** κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἕπεσθαί ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26. Ὁ μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. **27.** ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε. Ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταὐτῷ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. **28.** ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξοπλισάμενοι, ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; **29.** ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἶμαι ἐρῶντες τούτου; ἃ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι

κελεύοντας φλυαρεῖν φῂς, πείθειν δὲ πάλιν κελεύεις ἰόντας; **30.** ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταὐτὸ ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὢν τοιοῦτός ἐστιν. **31.** Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν, οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὦτα τετρυπημένον. καὶ εἶχεν οὕτως. **32.** τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρᾶτηγὸς σῶς εἴη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἴη, τὸν λοχαγόν.

33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. **34.** ἐνταῦθα Ἱερώνυμος Ἠλεῖος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. **35.** ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. **36.** εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶται

οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἢν δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἕψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. **37.** ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἤν που δέῃ. **38.** καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. **39.** ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. **40.** νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. **41.** ἢν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. **42.** ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. **43.** ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι

μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλόν πως εἰς τὸ γῆρας ἀφικνουμένους, καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. **44.** ἃ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν.

45. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον εἶπε Χειρίσοφος. Ἀλλὰ πρόσθεν μέν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. **46.** καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἱρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἑλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἱρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. **47.** καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε. **2.** Ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν,

πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· **3.** ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἢν μὲν δυνώμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. **4.** ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἀλλ' ὁρᾶτε μέν, ὦ ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὀμόσας ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ξένιον ᾐδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. **5.** Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεὶς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. **6.** ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα, τοῦτο ὅ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἦρχετο ὧδε. **8.** Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν

λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγοὺς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. **9.** Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου ηὔξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

10. Ἐτύγχανον λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων, εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. **11.** ἔπειτα δὲ, ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σώζονταί τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὖθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς.

12. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθύουσιν. **13.** ἔπειτα ὕστερον Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μέν ἐστε προγόνων. **14.** Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὔπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. **15.** καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. **16.** ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ, ὁπότε καὶ πεῖραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; **17.** Μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν, εἰ οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὁρᾶν. **18.** Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμή-

θητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. **19.** οὐκοῦν τῶν ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἤν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἑνὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. **20.** Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται ὅτι, ἤν τι περὶ ἡμᾶς ἁμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι· **21.** τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἧς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος βούληται. **22.** Εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνυ βρέχοντες. **23.** Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἳ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας

πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἴδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. **24.** καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἵκαδε ὡρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. **25.** ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. **26.** δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν ὅτι ἑκόντες πένονται, ἔξον αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὁρᾶν. ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τἀγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί. **27.** Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα, καὶ εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἁμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. **28.** ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵν' ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια·

ἢν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. **29.** Λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχίᾳ ἂν καὶ ἀταξίᾳ ἐνόμιζον ἡμᾶς ἀπολέσθαι. **30.** δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. **31.** ἢν δέ τις ἀπειθῇ, ἢν ψηφίσησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλεῖστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους, τοὺς οὐδενὶ ἐπιτρέψοντας κακῷ εἶναι. **32.** Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵν' ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μέν τινος ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. **34.** Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν. Ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἕξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων ἀπεχούσας· **35.** οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμιοι — ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἢν δύνωνται, τοὺς δὲ διώκοντας

φεύγουσιν — εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. **36.** ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ οὖν νῦν ἀποδειχθείη τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρῴμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. **37.** εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἑκατέρων δύο τὼ πρεσβυτάτω στρατηγὼ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίων, τὸ νῦν εἶναι. **38.** τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν ἀεὶ κράτιστον δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. **39.** Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικώντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

III. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαον τὰς ἁμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς

ἐπήκοον, λέγει ὧδε. **2.** Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῴην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρός με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. **3.** Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μέν τις ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἢν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. **4.** Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἴη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ ἐγιγνώσκετο ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἕνεκα. **5.** καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα, καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα, ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποταμὸν, ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους. **7.** καὶ προσῄει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ δ' ἐγγὺς ἐγένετο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἱππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποίουν δ' οὐδέν· οἵ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἅμα ψιλοὶ ὄντες

εἴσω τῶν ὅπλων κατεκέκλειντο, οἵ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. **8.** ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὁπλιτῶν καὶ τῶν πελταστῶν οἳ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. **9.** οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. **10.** οἱ δὲ βάρβαροι ἱππεῖς, καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοὔπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὁπόσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. **11.** ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. **12.** ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἀλλ' ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. **13.** ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. **14.** τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα. **15.** νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρῆτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι. ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ, οὐδ' εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ

τόξου ῥύματος. **16.** Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἴργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. **17.** ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. **18.** ἢν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. **19.** Ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μέν τινας παρ' ἐμοὶ, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα. **20.** Καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρῳαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. **2.** διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾔτησε Τισσαφέρνην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ

πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. **3.** ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὁπλιτῶν, καὶ τοῖς ἱππεῦσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεψομένης ἱκανῆς δυνάμεως. **4.** ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἴρητο, καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ᾽ ἔφευγον ἐπὶ τὴν χαράδραν. **5.** ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἴη ὁρᾶν. **6.** Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. **7.** ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ᾽ αὐτῇ ἦν Λάρισσα· ᾤκουν δ᾽ αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ᾽ ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρηπὶς δ᾽ ὑπῆν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. **8.** ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἑάλω. **9.** παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. **10.** Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἓξ, πρὸς τεῖχος ἔρημον μέγα

πρὸς τῇ πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα. **11.** ἐπὶ δὲ ταύτῃ ἐπῳκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἓξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. **12.** ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἑάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. **14.** ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὄπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. **15.** ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προυθυμεῖτο ῥᾴδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. **16.** Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. **17.** μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὁπόσα ἁλίσκοιτο τῶν τοξευμάτων τοῖς

Κρησὶ, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν. εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις, καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μεῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἵπετο ἀκροβολιζόμενος. **19.** ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἑπομένων. ἀνάγκη γάρ ἐστιν, ἢν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὁπλίτας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. **20.** ὅταν δ' αὖ διάσχῃ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας, πολεμίων ἑπομένων. καὶ ὁπότε δέοι γέφυραν διαβαίνειν, ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. **21.** Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοὶ, ἐποίησαν ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. οὗτοι δὲ πορευόμενοι, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχαγοὶ, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. **22.** ὁπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, — εἰ μὲν στενώτερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντη-

κοστῦς, εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι τὸ μέσον. **23.** εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῄεσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασίλειόν τι, καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὓς καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἱππέων· **25.** ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· **26.** καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. **27.** ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὁπλῖται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. **28.** πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταὐτὰ ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταὐτὰ ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. **29.** ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἑπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιντο οἱ πολέμιοι. **30.** Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ

δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. **31.** ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον.

32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὗ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξιάμενοι. **33.** ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὁρμῶντες ἀλέξασθαι, ἢ πορευόμενοι ἐπιοῦσι τοῖς πολεμίοις μάχεσθαι. **34.** Ἡνίκα δ' ἦν ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὔποτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἑξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. **35.** πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἵ τε γὰρ ἵπποι αὐτοῖς δέδενται, καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. **36.** ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὀψὲ ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει

λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. **37.** Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διῆλθον ὅσον ἑξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ᾗ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. **39.** ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ· Ἔξεστιν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; **40.** ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. **41.** Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρῄζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. **42.** Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἑλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἱρεῖται πορεύεσθαι, κελεύει δέ οἱ

συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν.

43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. **44.** Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἁμιλλᾶσθαι ἐπὶ τὸ ἄκρον. **45.** καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευομένων. **46.** Ξενοφῶν δὲ, παρελαύνων ἐπὶ τοῦ ἵππου, παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἁμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἁμαχεὶ τὴν λοιπὴν πορευσόμεθα. **47.** Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ δὲ χαλεπῶς κάμνω, τὴν ἀσπίδα φέρων. **48.** καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὄπισθεν παριέναι μόλις ἑπομένοις. **49.** οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἕστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἤγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. Ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ᾗ ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ

ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. **2.** ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἁρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. **3.** Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ κάοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. **4.** καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῄεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν· **5.** Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, ὑφιέντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἀλλοτρίαν. ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. **6.** ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν. Οὔκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν, καὶ οὕτω θᾶττον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. **8.** ἀπορουμένοις δ' αὐτοῖς προσελθών τις ἀνὴρ Ῥόδιος εἶπεν. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρα-

κισχιλίους ὁπλίτας, ἂν ἐμοὶ ὧν δέομαι ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε. **9.** ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δ' ὁρῶ πρόβατα καὶ αἶγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥᾳδίως ἂν παρέχοι τὴν διάβασιν. **10.** δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφεὶς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ γῆν ἐπιφορήσω· **11.** ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι· ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχήσει. **12.** Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἳ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. **13.** ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοὔμπαλιν [ἢ πρὸς Βαβυλῶνα] εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμιοι οὐ προσήλαυνον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν.

14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς ἁλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἑκάστη εἴη. **15.** οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἣσπερ ἥκοιεν· ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἀρίζειν λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὀρέων, καὶ πρὸς ἄρκτον τετραμμένη, ὅτι εἰς Καρδούχους ἄγοι. **16.** τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως

οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν, δώδεκα μυριάδας· τούτων δ' οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς. **17.** Ἀκούσαντες ταῦτα, οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὔπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. **18.** ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι ἡνίκ' ἄν τις παραγγέλλῃ.

BOOK FOURTH.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. **2.** ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι. **3.** ἤκουον γὰρ τῶν ἁλισκομένων

ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. **4.** τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.

5. Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως, πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. **6.** ἔνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος, λαβὼν τὸ ἀμφ' αὑτὸν καὶ τοὺς γυμνῆτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὁπλίταις εἵπετο, οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὄπισθεν ἐπίσποιτο. **7.** καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρίν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων. **8.** Ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διιέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολέμιοι ἦσαν· **9.** τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίουν.

10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου, ἤδη σκοταῖοι, — διὰ γὰρ τὸ

στενὴν εἶναι τὴν ὁδὸν, ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας, — τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. **11.** εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαον κύκλῳ ἐπὶ τῶν ὀρέων, καὶ συνεώρων ἀλλήλους. **12.** Ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τἆλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. **13.** σχολαίαν γὰρ ἐποίουν τὴν πορείαν, πολλὰ ὄντα, τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ, εἴ τι εὑρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφῃροῦντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. **15.** εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ ταπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. **16.** καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχά-

ζοντες, σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο.

17. Ἔνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῷτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἕπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι εἴη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι. **18.** καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς, διαμπερὲς τὴν κεφαλήν. **19.** Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ᾐτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλώ τε κἀγαθὼ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. **20.** ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾷς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν. **21.** ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὓς ἔχομεν οὔ φασιν εἶναι ἄλλην ὁδόν. **22.** ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προὐθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες εἴ τινα εἰδείη ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη, μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου

κατεσφάγη. **24.** ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. **25.** ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. **26.** Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. **27.** ὑφίσταται τῶν μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκάς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκάς, καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γὰρ, ἔφη, οἶδα ὅτι ἕψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. **28.** ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

II. Καὶ ἦν μὲν δείλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. **2.** Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ περιιόντες. **3.** ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλα-

κες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαίους, καὶ μείζους καὶ ἐλάττους, οἳ φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. **4.** ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ.

5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιιόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. **6.** οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς, ἐφ' ᾗ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἳ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. **7.** Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγξατο, καὶ ἀλαλάξαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν, φεύγοντες ὀλίγοι ἀπέθνησκον· εὔζωνοι γὰρ ἦσαν. **8.** οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἵεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο, ᾗ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. **9.** καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο

ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γαρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὄπισθεν τῶν ὑποζυγίων ἔταξε. **10.** Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόψαι ἀνάγκη ἢ διεζεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι. **11.** ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις, προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν. **12.** καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύναντο ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. **13.** Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλίποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν, — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, — καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἱροῦσιν. **14.** Ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν, πολὺ ὀρθιώτατος, ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. **15.** ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὄπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. **16.** καὶ Ξενοφῶν μὲν σὺν τοῖς νεω-

τούτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὅπλα εἶπε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. **18.** ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῄτει. **19.** οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κάειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῄει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. **20.** ἐνταῦθα ἵσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἑνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· **21.** Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ, ὁπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. **22.** Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικὸν, καὶ ἐσκήνησαν αὐτοῦ, ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιατοῖς εἶχον. **23.** Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλυον τὰς παρόδους. **25.** ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων· **26.** ὁπότε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων, ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. **27.** ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. **28.** ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευρὰς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὃς ὁρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι, ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ἓξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. **2.** τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως, καὶ ταπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ

τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων, ἡδέως ἐκοιμήθησαν.

3. Ἅμα δὲ τῇ ἡμέρᾳ, ὁρῶσιν ἱππέας που πέραν τοῦ ποταμοῦ, ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. **4.** ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα, Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. **5.** αἱ δὲ ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. **6.** ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ ταχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, — καὶ οὔτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν, εἰ δὲ μή, ἥρπαζεν ὁ ποταμός· ἐπί τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τἆλλα βέλη, — ἀνεχώρησαν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν. **7.** Ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους, ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὄπισθεν. **8.** ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπόσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. **9.** ὁ δὲ ἥδετό τε καὶ ὡς τά-

χιστα ἕως ὑπέφαινεν, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. **11.** καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν, ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν, γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. **12.** ἰδοῦσι δέ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἥκειν. **13.** Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε, καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταὐτά. **14.** ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ, συγκαλέσαντες τοὺς στρατηγοὺς, ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαίεν, καὶ τούς τε ἔμπροσθεν νικῷεν, καὶ ὑπὸ τῶν ὄπισθεν μηδὲν πάσχοιεν κακόν. **15.** καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. **16.** ἐπεὶ δὲ

καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος, στεφανωσάμενος καὶ ἀποδὺς, ἐλάμβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. **18.** καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδόνων· ἀλλ' οὔπω ἐξικνοῦντο. **19.** ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι. **20.** Καὶ Χειρίσοφος μὲν ἐνέβαινε, καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππέας. **21.** οἱ δὲ πολέμιοι, ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοὔμπαλιν, δείσαντες μὴ ἀποκλεισθείησαν, φεύγουσιν ἀνὰ κράτος, ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. **22.** Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἵποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. **23.** Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς

ἄνω πολεμίους. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρῶντες δ' ὁπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες, ὡς ἐπιθησόμενοι τοῖς τελευταίοις. **25.** καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιῶξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. **26.** καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὅπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. **27.** Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπῄεσαν ᾠδάς τινας ᾄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ. **28.** ἰδὼν δὲ αὐτοὺς διαβαίνοντας, ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. **29.** τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνη ἐξικνῆται καὶ ἀσπὶς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι, καὶ ἐκ τοῦ ποταμοῦ

ὁ σαλπικτὴς σημήνῃ τὸ πολεμικὸν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας, καὶ διαβαίνειν ὅτι τάχιστα, ᾗ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. **30.** οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, — πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ᾤχοντο, ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, — ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. **31.** οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὡπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. **32.** ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θᾶττον, οἱ δ' Ἕλληνες τἀναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. **33.** τῶν δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. **34.** οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους, οὐ μεῖον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι, διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. **2.** εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη τε ἦν, καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῆ. **3.** ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος

ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὔ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. **4.** ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἑσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. **5.** οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων τί θέλοι. **6.** ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιτο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους κάειν τὰς οἰκίας, λαμβάνειν τε τἀπιτήδεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει, ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. **8.** στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἕωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. **9.** ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἴνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. **10.** ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν. **11.** νυκτερευόντων δ' αὐτῶν ἐνταῦθ' ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ

ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυείη. **12.** ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστάς τις καὶ ἄλλος, ἐκείνου ἀφελόμενος, ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαον καὶ ἐχρίοντο· **13.** πολὺ γὰρ ἐνταῦθα εὑρίσκετο χρῖμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὑρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπῆεσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. **15.** ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τημνίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. **16.** Πορευθεὶς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων, ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἵανπερ καὶ Ἀμαζόνες ἔχουσιν. **17.** ἐρωτώμενος δὲ τὸ ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. οἱ δ' ἠρώτων αὐτὸν τὸ στράτευμα ὁπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. **18.** ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἴη, ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν. **19.** ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα

συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἁλόντα ἄνθρωπον. **20.** Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ, προϊόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὁπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. **21.** οἱ δὲ βάρβαροι, ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων, καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω, καὶ ἐν αὐτῇ κλῖναι ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. **22.** ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὁπλιτῶν στρατηγοὶ, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναιντο τάχιστα, πρὶν συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. **2.** ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. **3.** Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου, σταθμοὺς τρεῖς, παρασάγγας πέντε. ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. παντάπασιν ἀποκάων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. **4.** ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ. καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ

χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. **5.** Διεγένοντο δὲ τὴν νύκτα πῦρ κάοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἥκοντες καὶ τὸ πῦρ κάοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς, ἢ ἄλλο τι εἴ τι ἔχοιεν βρωτόν. **6.** ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκάετο διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος. **7.** Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δ' ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἠγνόει ὅ τι τὸ πάθος εἴη. **8.** ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι, κἄν τι φάγωσιν ἀναστήσονται, περιιὼν περὶ τὰ ὑποζύγια, εἴ πού τι ὁρᾷη βρωτὸν, διεδίδου, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. **10.** αὗται ἠρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἑρμηνεὺς εἶπε περσιστὶ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ', ἐπεὶ ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. **11.** Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος, ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν

ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. **12.** Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἵ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. **13.** ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο· **14.** ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. **15.** Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἴκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. **16.** ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἤσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἕπονται πολλοὶ πολέμιοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. **17.** ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἑπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῄεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. **18.** ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἅτε ὑγιαίνοντες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἐδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγξατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ᾽ αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ᾽ ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. **20.** ὁ δὲ παριὼν, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι τί εἴη τὸ κωλῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. **21.** ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ, ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἵας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι. **22.** ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης, σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ, ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ηὐλίζετο. **23.** ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἃς ἑώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. **24.** Ἔνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἱλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγαμημένην· ὁ δ᾽ ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηράσων, καὶ οὐχ ἥλω ἐν ταῖς κώμαις. **25.** αἱ δ᾽ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ᾽ εὐρεῖαι· αἱ δὲ

εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταὶ, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἔνδον ἐτρέφετο. **26.** ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνῆσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· **27.** τούτους δ' ἔδει ὁπότε τις διψῴη λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πῶμα ἦν. **28.** Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο, τήν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἢν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνηται, ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. **29.** ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες, οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον· **31.** οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. **32.** ὁπότε δέ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. ὁ δὲ ἄλλο

μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν. **33.** Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ τι δέοι ποιεῖν. **34.** ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφοιντο. ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἣ εἴη. **35.** καὶ αὐτὸν τότε μὲν ᾦχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. **36.** ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δ' Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. **2.** ἡγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος

αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὔ. **3.** ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τοῦ παιδὸς, καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρῆτο. **4.** Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον. **5.** ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. **6.** Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. **7.** ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγοὺς καὶ λοχαγοὺς, καὶ ἔλεξεν ὧδε· Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. **8.** ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. **9.** Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν. τὴν τήμερον ἡμέραν, οἵ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι θαρραλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βου-

λόμεθα ὡς ῥᾷστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. **11.** τὸ μὲν οὖν ὅρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ' ἑξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας, καὶ ἁρπάσαι φθάσαντας, ἢν δυνώμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. **12.** πολὺ γὰρ ῥᾷον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν ὁρῴη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. **13.** καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὁρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἴσθησιν παρέχειν. δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. **14.** ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. **15.** ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν

ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. **17.** Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἕτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἑπομένων ἡμῖν κλωπῶν ἕλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. **18.** ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. **19.** Ὁ δὲ Χειρίσοφος εἶπε. Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μή τινες ἐθελούσιοι φαίνωνται. **20.** Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὁπλίτας ἔχων, καὶ Ἀριστέας Χῖος γυμνῆτας, καὶ Νικόμαχος Οἰταῖος γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὁπότε ἔχοιεν τὰ ἄκρα, πυρὰ κάειν πολλά. **21.** ταῦτα συνθέμενοι ἠρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν ταχθέντες ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἤσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαον πυρὰ πολλὰ διὰ νυκτός. **23.** ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδὸν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῄεσαν. **24.** τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μερος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων, συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. **25.** ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου

οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὁπλίταις. **26.** οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. **27.** ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. **2.** ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῄει καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. **3.** ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὁπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἥκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. **4.** Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλῦον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδός ἐστιν ἣν ὁρᾷς· ὅταν δέ τις ταύτῃ πειρᾶται παριέναι, κυλίνδουσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. **5.** Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν εἰ μὴ

ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὡπλισμένους. **6.** τὸ δὲ χωρίον, ὡς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. **7.** Ἀλλὰ εὐθὺς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θᾶττον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥᾴδιον, ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ. οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. **9.** Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεὺς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλέον ἢ τὸν ἕνα λόχον. **10.** ἔνθα δὴ Καλλίμαχος μηχανᾶταί τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. **11.** ὁ δὲ Ἀγασίας, ὡς ὁρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἑταίρους ὄντας, οὔτε

ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. **12.** ὁ δὲ Καλλίμαχος, ὡς ὁρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτυος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. **13.** Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες, ῥίπτουσαι τὰ παιδία, εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. ἔνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδών τινα θέοντα ὡς ῥίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων· **14.** ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ, καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων, σταθμοὺς ἑπτὰ παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διῆλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦεσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. **16.** εἶχον δὲ καὶ κνημῖδας καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ᾖδον καὶ ἐχόρευον ὁπότε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχεων, μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· **17.** ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἵποντο ἀεὶ μαχόμενοι. ᾤκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον.

18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἅρπασον

ποταμὸν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν, σταθμοὺς τέτταρας παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **19.** ἐντεῦθεν διῆλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. **20.** ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας.

21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. **22.** ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾠήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἵποντο γὰρ καὶ ὄπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τέ τινας καὶ ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. **23.** ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι· **24.** καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. **25.** ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλή-

λους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. **26.** ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. **27.** μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ᾔτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι, καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπιών.

VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων, σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. **2.** εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὁρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι, παχέσι μὲν οὖ, πυκνοῖς δέ. ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. **3.** οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνοῦντο δὲ οὖ, οὐδ' ἔβλαπτον οὐδέν.

4. Ἔνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. **5.** Ἀλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ' εἶπον ἐρωτή-

σαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς, τί ἀντιτετάχαται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. **6.** Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. **7.** ἠρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τήν τε ὁδὸν ὡδοποίουν ὡς διαβιβάσοντες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι· καὶ ἀγορὰν οἵαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὅρια κατέστησαν τοὺς Ἕλληνας. **9.** ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν, ὅπως ὡς κάλλιστα ἀγωνιοῦνται. **10.** Ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὔοδον εὑρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὁρῶσιν. **11.** ἔπειτα ἢν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἴ δέ πῃ τοῦτο

ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. **12.** ἀλλά μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλείποντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ᾗ τε ἂν εὔοδον ᾖ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. **13.** καὶ εἴς τε τὸ διαλεῖπον οὐ ῥᾴδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾴδιον ἔσται λόχον ὄρθιον προσιόντα· ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἤν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. **14.** ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· "Ανδρες, οὗτοί εἰσιν οὓς ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἤν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὁπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. **16.** Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὔχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· **17.** οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν καὶ πολὺ τῆς αὑτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. **18.** ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν

Αἰσχίνης ὁ Ἀκαρνὰν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὁπλιτικὸν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. **19.** οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τἀπιτήδεια πολλὰ ἐχούσαις. **20.** Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐῴκεσαν, οἱ δὲ πολὺ, μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. **21.** ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτήν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὁρμώμενοι ἐλῄζοντο τὴν Κολχίδα. **23.** ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας, καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. **24.** συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἣν εὔξαντο παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ Σωτῆρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις θεοῖς

ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. **26.** ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἴη. ὁ δὲ δείξας οὗπερ ἑστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλόν τι ἀνιάσεται ὁ καταπεσών. **27.** ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρῆτες πλείους ἢ ἑξήκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων τῶν ἑταίρων, πολλὴ φιλονεικία ἐγίγνετο. **28.** ἔθεον δὲ καὶ ἵπποι, καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας, πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο αὐτῶν.

SOME OF THE IMPORTANT DATES OF GREEK HISTORY.

Legislation of Solon	B. C. 594
Tyranny of Pisistratus and his Sons	560 – 510
Conquest of Asia Minor by Cyrus	546
Hippias, son of Pisistratus, expelled	510
Democratic Constitution of Clisthenes	507
Ionic Revolt in Asia Minor	500
Defeat of the Revolt: Miletus taken	494
First Persian Invasion: Battle of Marathon	490
Invasion of Xerxes: Thermopylae and Artemisium (July), Salamis (September)	480
Battles of Plataea and Mycale	479
Athens fortified by Themistocles	478
Confederacy of Delos	(about) 477
Cimon banished: Ascendency of Pericles	461
Thirty Years' Truce between Athens and Sparta	445
PELOPONNESIAN WAR	431 – 404
Death of Pericles	429
Seditions at Corcyra	427
Pylus and Sphacteria	425
Peace of Nicias (Truce for Fifty Years)	421
Sicilian Expedition	415 – 413
Revolution at Athens: Oligarchy of 400	411
Sea-Fight at Arginusae	406
Battle of Aegospotami	405
Capture of Athens: Thirty Tyrants	404
Athenian Democracy restored	403
Retreat of the Ten Thousand	400
Death of Socrates	399
Battle of Leuctra: Spartans defeated by Epaminondas	371
Battle of Mantinea: Death of Epaminondas	362
Accession of Philip of Macedon	360
Phocian or Sacred War	357 – 346
Amphissean Sacred War	339
Battle of Chaeronea: Death of Isocrates	338
Death of Philip: Accession of Alexander	336
Campaign of Alexander: Conquest of Persia	334 – 330
Death of Alexander	323
Death of Demosthenes	322

NOTES.

XENOPHON: ANABASIS.

The Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia — the Anabasis — was made in the year 401 B. C. The march from Sardis began in the spring, and about six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, though victorious over that part of the opposing force which they had attacked, suffered virtual defeat in losing their leader. They had marched more than 1800 miles from Ephesus to Cunaxa. (See ii. 2. 6.) But this route, the only one with which they were acquainted, was closed to them; for the first part of it lay through the desert of Arabia, in which, had they undertaken to return as they came, they would have perished of hunger. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but subsequently they entered into negotiations with the King which led to a treaty. By the terms of this treaty Tissaphernes, one of the King's four generals in the battle, was to lead them back in safety to Ionia. Beyond the Tigris, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death. Great dejection fell in consequence upon the army; but recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus was one of incredible hardship, — a constant fight for about 700 miles through an enemy's country in the winter-time. The account of it by Xenophon contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of

Asiatic mountaineers, who lived just outside the circle of the then civilized world. The Greeks reached Trapezus, the modern Trebizond, at the end of the winter of 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, and, as the "Ten Thousand," disappeared from history. Consult more at length, on the events here described, Smith's *History of Greece*, Chap. XXXVI., or the three excellent chapters of Grote, LXIX. – LXXI. The last constitute a good running commentary on the *Anabasis*.

Cyrus the Younger, the unfortunate leader of this expedition, was the second of the four sons of Darius II., who was the grandson of Xerxes I. In 407 B. C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander (*κάρανος*) of the forces that mustered at Castōlus (*Anab.* i. 1. 2). He could not have been at this time more than seventeen years of age at most, for he was born after his father's accession to the throne. The commission given him by Darius is found in *Hell.* i. 4. 3: *καὶ Κῦρος* (sc. *ἀπήντησεν*), *ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολήν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασίλειον σφράγισμα ἔχουσαν, ἐν ᾗ ἐνῆν καὶ τάδε, Καταπέμπω Κῦρον κάρανον τῶν εἰς Καστωλὸν ἀθροιζομένων.* His high position made it possible for him to aid the Lacedaemonians in the war they were then waging with Athens. And he did this, partly at the direction of his father, who had sent with him large sums of money for this purpose, and partly from his own desire. For there is evidence that even at this time he aspired to the throne, and that foreseeing as possible what eventually took place, the succession of his brother, he was preparing to wrest the government from him by violence if need be. He became the warm friend of Lysander; and, on being summoned to his father's bedside at Babylon in 405 B. C., he turned over to the Spartan admiral the money which he had in hand, and placed at his disposal his entire personal revenue from the province of which he was satrap. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. As to the fact that funds were furnished by Cyrus, see Thucydides ii. 65: *Κύρῳ τε* (sc. *ἀντεῖχον*) *ὕστερον βασιλέως παιδί προσγενομένῳ, ὃς παρεῖχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν.* An account of him from this time until his death is given in the first book of the *Anabasis*. Consult further Smith's *Dict. of Biography and Mythology*, s. v. CYRUS THE YOUNGER.

Xenophon, the historian of the expedition, was an Athenian gentleman of culture, the pupil and friend of Socrates the philosopher. Neither the date of his birth nor that of his death is known with certainty. It is generally believed, however, that he lived to be more than ninety years of age. From a story that was current in antiquity that he fought at Delium in 424 B. C., it has been concluded that at the time of the expedition of Cyrus he must have been past forty; but judging from the internal evidence afforded by the *Anabasis* itself, he could not have been at this time more than thirty. He himself relates (*Anab.* iii. 1) the circumstances under which he came to join the army of Cyrus. His friend Proxenus was already with the Persian prince, and invited Xenophon to come and join him at Sardis, promising to introduce him to Cyrus. Xenophon did this after consulting the oracle at Delphi, and at the urgent solicitations of Cyrus he joined the expedition. He does not appear, however, with any prominence until after the murder of the generals, when his rare qualities became known and he became the inspiration of the army. During their perilous retreat northward to the sea, he always showed that high-born courage and endurance that have since won the admiration of posterity as they then gained him the complete confidence of his fellow-soldiers. When in 399 B. C. the "Ten Thousand" became incorporated with the forces of Thibron, Xenophon appears to have returned to Athens, but in 396 B. C. he was again in Asia, and in 394 B. C. fought at the battle of Coronēa with the Spartans against the allies. Though an Athenian, he was anti-democratical, and much more in sympathy with the institutions of Sparta than with those of his native city. He was now banished, and took up his residence in Scillus in Elis, where in entertaining his friends, hunting, and writing, he is reported to have lived a happy life. He was subsequently expelled from Scillus by the Elēans and went to Corinth, where he died. Though the decree of banishment against him was eventually repealed, there is no evidence that he ever returned to Athens. Xenophon was a prolific writer. His most celebrated works besides the *Anabasis* are the *Memorabilia* (Memorials of Socrates) in 4 books, the *Hellenica* (a continuation of the history of Thucydides) in 7 books, and the *Cyropedeia* (an historical novel) in 8 books. His style is perspicuous and unaffected. Consult also Smith's *Dict. of Biography and Mythology*, S. V. XENOPHON; and on the question of his age at the time of the *Anabasis*, an interesting article by Professor Morris in the *Proceedings of the American Philological Association* for 1874.

BOOK FIRST.

THE LEVYING OF AN ARMY. — THE MARCH TO THE NEIGHBORHOOD OF BABYLON. — THE BATTLE AT CUNAXA AND DEATH OF CYRUS.

CHAPTER I.

SYNOPSIS: Darius, falling dangerously sick, summons to him his two sons, Artaxerxes and Cyrus (1, 2). On the King's death the former succeeds to the throne, and being persuaded by the satrap Tissaphernes that his brother is plotting against him, he has him arrested. Cyrus, saved from death only by his mother's entreaty, returns disgraced to his province and concerts measures against the king (3, 4). He conciliates all who come to him, sees to his own native troops (5), and secretly collects Greek mercenaries. A part of this army he enlists in western Asia Minor, alleging as a reason that the Greek cities which have put themselves under his protection are in danger from the machinations of Tissaphernes, and lays siege to Miletus (6–8). Other Greek mercenaries are enlisted in the Thracian Chersonēsus (9), in Thessaly (10), and in Greece (11).

1. **Δαρείου**, *Darīus* II. or *Nothos* (**νόθος**, *bastard*), a natural son of Artaxerxes I., and a man of feeble character. He died late in 405 B. C., after a reign of nineteen years. For the case, a predicate gen. of possession, see G.* 169, 1. — **Παρυσάτιδος**, *Parysătis*, the half-sister, as well as wife, of Darius, a woman of an intriguing and cruel disposition, and of great influence with her husband. — **γίγνονται**, *were born*. For this use of the pres., see G. 200, N. 1. — **δύο**: there were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — **πρεσβύτερος . . . Κῦρος**, *Artaxerxes* (*being*) *the older, Cyrus the younger*. These were *Artaxerxes* II., surnamed *Mnemon* (**μνήμων**), on account of his great memory, and *Cyrus the Younger*, so named to distinguish him from *Cyrus the Great*, founder of the Persian empire. — **ἠσθένει**, *was sick*, the impf. to denote the continuance of the state (G. 200). The aor. **ἠσθένησε** would mean *fell sick* (G. 200, N. 5 *b*). **ἀσθενέω** is a denominative verb (G. 128, 2 *b*; 130, 2) from **ἀ-σθενής**, *weak*, and this from **α-** priv. (G. 131, 4 *a*) and **σθένος**, *strength*. — **ὑπώπτευε**: peculiar in augment (G. 105, 1, N. 2). Give its derivation (G. 130, 4) and Latin equivalent. — **τοῦ**, *his* (G. 141, N. 2). — **τὼ παῖδε**: dual, but above, the pl. (G. 33, 1). For the case, see G. 134, 2. — **παρ-εῖναι**, *to be by* (*him*), i. e. at Babylon, where he died.

2. **μὲν . . . δέ**: used to correlate the two sentences. See the lexicon, and cf. the case in § 1. **μέν** is not to be translated. — **οὖν**, *now*, is here continuative, not inferential. Cf. igitur in Lat. — **παρὼν ἐτύγχανε**, *was, as it happened, (already) there* (G. 279, 4). — **μετα-πέμπεται**, *sends for, sends after* (G. 191, VI. **3**, end), *summons*. — **ἀπὸ τῆς ἀρχῆς**, *from his province*.

---

* The references under G. are to the sections of Goodwin's *Greek Grammar*, revised and enlarged edition.

For the prep. ἀπό, see G. 191, I. 2. — σατράπην: pred. acc. (G. 166). The satrap was a *viceroy*, but with great discretionary powers. According to Herod. (iii. 89), Darius I. divided the Persian empire into twenty satrapies. — ἐποίησε, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plup. — καὶ . . . δὲ . . . ἀπέδειξε, *and* (δέ) *he had also* (καί) *appointed him*, etc., a transition from a relative to an independent clause; not uncommon in Greek. καί adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); δέ is the conjunctive word, and the word between the two is emphatic. — πάντων: accent (G. 25, 3, N. 1). — ὅσοι, *who*, lit. (*so many*) *as*, the rel. of quantity or number (G. 87, 1). — εἰς . . . ἀθροίζονται, *muster in the plain of Castōlus*, lit. *gather themselves into*, etc. For the prep. εἰς, see G. 191, III. 1. ἀθροίζονται is not the historical pres., but pres. to denote a standing fact. It is derived from ἀθρόος, *close together* (G. 130, 6). The position of the plain of Castolus, a large and level tract of land in which the troops were annually reviewed, is uncertain, though probably it was in Lydia. — ἀναβαίνει, ἀνέβη: this change of tense from the historical pres. to the aor. is common. Note the chiastic arrangement (χιασμός, *crossing*, named from the letter χ), ἀναβαίνει λαβὼν Τισσαφέρνην, ἔχων ὁπλίτας ἀνέβη. — ὁ Κῦρος: proper name with the art. (G. 141, N. 1 *a*). — λαβών: the part. denotes the attendant circumstance (G. 277, 6). So ἔχων following. — ὡς φίλον: Tissaphernes, at this time satrap of Caria, whom Cyrus had superseded on becoming satrap himself, was in fact his enemy, and Cyrus had him accompany him, probably because he feared to leave him behind. He proved, however, a dangerous companion. — καὶ . . . δέ: see above. — τῶν Ἑλλήνων ὁπλίτας τριακοσίους: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. The *hoplite*, lit. *heavy-armed* (*foot*) *soldier* (ὅπλον), was armed with shield, helmet, breastplate, greaves, spear, and sword. Note the suffix της, signifying in denominatives *one who has to do with* (G. 129, 2 *b*). — ἄρχοντα: appos. (G. 137, N. 4). — Παρράσιον: Parrhasia was a district of Arcadia (in the Peloponnesus) about Mt. Lycaeus.

3. ἐτελεύτησε, *had ended* (*his life*), *died*. See note on ἐποίησε in § 2. This use of the aor. for the plup. is especially common after particles of time like ἐπεί, etc. Cf. the Lat. historical (aoristic) perf. with postquam. τελευτάω (G. 130, 1) is derived by successive steps from τέλος: τέλος, τελέω, τελευτή, τελευτάω. — καὶ κατέστη . . . Ἀρταξέρξης, *and Artaxerxes had been established in the kingdom*, lit. *settled into*, and so εἰς with the acc. — διαβάλλει, *falsely accuses*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation, Xenophon evidently believed to be false. For the prep. πρός, see G. 191, VI. 6. — ὡς ἐπιβουλεύοι: opt. by quot. after the idea of *saying* in διαβάλλει (G. 243; 201, Rem.). Give the dir. form. — αὐτῷ: after the compound verb (G. 187). — ὁ δέ, *but he* (G. 143, 1, N. 2). — συλλαμβάνει: cf. comprehendere in Lat. — ὡς ἀποκτενῶν, *with the avowed object of putting him to death* (G. 277, 3, and N. 2 *a*). — ἐξαιτησα-

μένη . . . πάλιν: note the diff. between the Greek and English idioms. In Eng., *rescues* (ἐξ) *him by entreaty and sends him off again;* but in Greek, *having rescued* (G. 277, 1), lit. *begged him off, sends him,* etc. The use of the part. is much more frequent in Greek than in Eng., and in translating this fact must be constantly kept in mind. — ἐπὶ τὴν ἀρχήν: for the prep. ἐπί, see G. 191, VI. **2**.

4. ὁ δέ: cf. note on ὁ δέ in § 3. — ὡς, *as, when,* rel. adv. of time. — ἀπῆλθε: accent (G. 26, N. 1). — ἀτιμασθείς: ἀτιμάζω is derived (G. 130, 5) from ἄ-τιμος (*without honor*). Cf. τιμή, τίω. — βουλεύεται . . . ἐκείνου, *plans that he may never* (G. 283, 2) *in future be* (G. 217) *in the power of* (G. 191, VI. **2**, 2, end) *his brother, but if possible may be king* (G. 223) *in his stead.* For the accent of δύνηται, see G. 122, 2, N. 2. For the prep. ἀντί, see G. 191, I. **1**. — μέν: correl. to δέ, § 5; his mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — ὑπῆρχε, *supported,* followed by the dat. (G. 184, 2). ὑπάρχω, *to be a foundation* or *beginning* (ἀρχή): τὰ ὑπάρχοντα, *what one can depend on.* So fond was Parysatis of Cyrus, who in energy and spirit probably resembled her much more than did his brother, that she had endeavored before the death of Darius to induce him to name Cyrus as his successor to the throne, on the ground that he was the first son born after his own succession. It was on this ground, that he was the first son of the *King,* that Xerxes I. obtained the sovereignty. — βασιλεύοντα: the simple attributive part. (G. 276, 1) modifying as an adj. the foll. noun.

5. ἀφικνεῖτο: common usage would require ἀφικνοῖτο (G. 233, N. 1: *Moods and Tenses,* § 62, N. 1). — παρὰ βασιλέως, *from the presence of the King,* is used with τῶν as an adj., the noun ἄνδρες being omitted (G. 141, N. 3). The whole expression is compressed and would read in full: ὅστις δ' ἀφικνεῖτο παρὰ βασιλέως τῶν παρὰ βασιλεῖ, κ. τ. λ. For the prep. παρά, see G. 191, VI. **4**. — βασιλέως: βασιλεύς, when used to designate the king of Persia, commonly omits the art. — πάντας: pl., because of the distributive force of ὅστις. — οὕτω διατιθεὶς . . . ὥστε, *so dis-posing* (*them*) *that,* etc. With διά-τίθημι, cf. Lat. dispono. — αὐτῷ: case (G. 185). So αὐτῷ below at the end. — εἶναι: result (G. 266, 1). — καὶ . . . δέ: this position of δέ, so far from the beginning of the sent., is rare. — τῶν βαρβάρων: to give a substantive a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. E. g. ὁρῶ τὸν ἄνδρα, ὅστις ἐστίν, and in Eng., "See the learned Bellario how he writes." So here, normally, we should have ἐπεμελεῖτο ὡς οἱ παρ' ἑαυτῷ βάρβαροι πολεμεῖν, κ. τ. λ. For the case of βαρβάρων as it stands, see G. 171, 2. — πολεμεῖν: with ἱκανοί (G. 261, 1). — ὡς εἴησαν, ἔχοιεν: object clause with ὡς and the opt. (G. 217, N. 1). — εὐνοϊκῶς ἔχοιεν: ἔχω and an adverb are often joined in the sense of the verb *to be* and an adj., as καλῶς ἔχει = καλόν ἐστιν, *it is well,* lit. *it has* (*itself*) *well,* bene habet. For the formation and derivation of εὐ-νοϊκῶς, see G. 74, 1; G. 129, 13 *a*.

6. τὴν δὲ . . . βασιλέα, *and he collected his* (G. 141, N. 2) *Greek force as secretly as possible* (lit. *concealing himself,* G. 277, 2, *as most he was able*),

that he might catch the King as unprepared as possible. Cyrus knew that an army of Greeks was his only hope for wresting the throne from his brother with all the resources of the empire at his command. Cf. i. 7. 3. — Ἑλληνικήν: a denom. in κός (G. 129, 13 *a*).

Page **2.** — ὅτι ἀπαρασκευότατον: ὅτι or ὡς is very often prefixed in this way to the superlative to strengthen it. (Cf. quam maxime.) In these constructions there is an ellipsis of some form of δύναμαι. Sometimes in the case of the superlative with ὡς the verb is expressed, as in iii. 4. 48, ὡς ἐδύνατο τάχιστα ἐπορεύετο. Cf. with this the simple ὡς τάχιστα in i. 3. 14. Cf. also with ὅτι πλείστους, *as many as possible*, in this section, ὡς ἂν δύνηται πλείστους in i. 6. 3. — ὅπως λάβοι: purpose (G. 216). — ὧδε, *in the following manner.* — ἐποιεῖτο: middle (G. 199, 2). — συλλογήν: from συλλέγω. — φυλακάς: antecedent attracted (G. 154). Normally τῶν φυλακῶν ὁπόσων (G. 153) εἶχε, κ. τ. λ. The accent shows that φυλακάς is from φυλακή, and not from φύλαξ (G. 25, 1). State the difference in *meaning* of the two nouns, and for the suffix of φυλακή, see G. 129, 1. — ἐν ταῖς πόλεσι: for the prep. ἐν, see G. 191, II. 1. — φρουράρχοις: φρουρός, *watcher, guard* (πρό and ὁράω), and ἄρχω (G. 131, 1 & 3). — λαμβάνειν, *enlist.* — ὡς . . . πόλεσι, *on the ground that Tissaphernes was plotting against the cities* (G. 278, 1). Compare ὡς ἀποκτενῶν in § 3. — καὶ γάρ . . . τὸ ἀρχαῖον, *and* (*this was a plausible reason*), *for the cities of Ionia had originally* (τὸ ἀρχαῖον, G. 160, 2) *belonged to Tissaphernes* (G. 169, 1). ἦσαν: impf. used with τὸ ἀρχαῖον of a time prior to the main action. ἀρχαῖος is derived from ἀρχή, *beginning* (G. 129, 12; cf. 128, 2 *b*). — ἐκ βασιλέως δεδομέναι, *having been given* (G. 277, 6) *him by* (ἐκ to express the agent) *the King.* For the prep. ἐκ, see G. 191, I. 3. — ἀφεστήκεσαν: the perfect of ἵστημι was originally σε-στη-κα, which with the ε of the plup. (G. 101, 4) prefixed would become ε-σε-στη-κειν. The σ was then transposed and became ', and from this form by contraction came εἱστήκειν. The form ἑστήκειν also occurs (G. 101, 4, N.). — Μιλήτου: case (G. 191, I. 5). Cyrus had not been invested by his father with the command of the Greek cities of Ionia (Grote, Chap. LXIX.), but these remained, so far as they were subject to Persian control, under the charge of Tissaphernes. When, however, after the accession of Artaxerxes, trouble arose between Cyrus and Tissaphernes, these Greek cities revolted to the former with the single exception of Miletus. See i. 9. 8, 9. This was greatly to the advantage of Cyrus, as it kept his way open to the sea. See the map.

7. προαισθόμενος, *having become aware* (or in Eng. more commonly, *becoming aware*) *beforehand.* — τὰ αὐτά: distinguish carefully from the following ταῦτα (G. 79, 2). In the pl., because the Greek looked at the action of revolting with reference *to its parts;* but in Eng., *this same thing.* — βουλευομένους (sc. τινάς) is in indirect discourse (G. 280). — ἀποστῆναι: in app. to the preceding τὰ αὐτὰ ταῦτα. — τοὺς μὲν . . . τοὺς δέ: relic of the original demon. meaning of the art. (G. 143, 1). — αὐτῶν: part. gen. (G. 168). — ὑπολαβὼν τοὺς φεύγοντας is subordinated to συλλέξας ἐπολι-

ὁρκει, *when he had taken the fugitives under his protection, he collected an army and laid siege*, etc. ὑπολαβὼν καὶ (mark the conjunction) συλλέξας ἐπολιόρκει would mean *when he had taken*, etc., *and had collected*, etc., *he laid siege*, etc. — ἐπολιόρκει: *continued* action. From πόλις and ἔργω, *to hem in*. — καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *both by land and sea*. For the prep. κατά, see G. 191, IV. 2. — ἐκβάλλω, *to eject, banish*; φεύγω, *to flee, be in banishment*; κατάγω, *to lead back, restore from banishment*; ἐκπίπτω, *to fall out, be banished*. — καὶ αὕτη . . . στράτευμα, *and in this again he had* (G. 184, 4) *another pretext for collecting* (G. 262, 2) *an army*. αὕτη in agreement with the noun in the pred., since otherwise it would be τοῦτο.

8. ἠξίου . . . αὐτοῦ: *he urged* (ἀξιόω, *to think* ἄξιον, *to claim*) *on the ground that he was* (G. 277, 2) *a brother of his*, etc. — δοθῆναι: obj. of ἠξίου (G. 260, 1), with πόλεις for its subj. — οἱ: the indir. reflex. (G. 144, 2). Accented because it is emphatic (G. 28, N. 1). — ἄρχειν: parallel in const. to δοθῆναι, i. e. he thought it right rather that the cities should be given to him than (he thought it right) that Tissaphernes should control them. — αὐτῶν: case (G. 171, 3). — συνέπραττεν . . . αὐτῷ, *co-operated with him in this*, lit. *did this with* (σύν) *him*. Why is ταῦτα in the pl.? See note on τὰ αὐτά in § 7. — πρὸς ἑαυτόν: used adj. (G. 141, N. 3). πρός of personal relation that is hostile (G. 191, VI. 6, 3 *b*). — ὥστε ᾐσθάνετο: ὥστε with the ind. after a full stop (G. 237). Cf. ὥστε εἶναι in § 5. — Τισσαφέρνει . . . δαπανᾶν, *but thought that he* (αὐτόν, i. e. Cyrus) *was incurring expense* (G. 260, 2) *about his forces, because he was at war* (G. 277, 2) *with Tissaphernes* (G. 186, N. 1). For the prep. ἀμφί, see G. 191, VI. 1. — ὥστε . . . πολεμούντων, *consequently he was not at all* (οὐδέν, G. 160, 2) *displeased at their being at war* (G. 278, 1). — καὶ γάρ, *and* (*the more*) *because*, involving an ellipsis, as always. Cf. § 6. — ἀποπέμπω, *to send what is due* (ἀπό), *remit*. — ὧν: assimilation in case (G. 153). — ἐτύγχανεν ἔχων, *had previously, as it happened, possessed*. Cf. παρὼν ἐτύγχανε in § 2. For the tense of ἐτύγχανεν, cf. ἦσαν in § 6. Note throughout this sect. the use of the impf. to express *continuance*.

9. ἐν Χερρονήσῳ: the *Thracian* Chersonēsus (χέρσος, later χέρρος, *dry land*, as opposed to water, and νῆσος, *island*; Lat. peninsula). See map. — Ἀβύδου: case (G. 182, 2). — τόνδε τὸν τρόπον, *in the following* (G. 148, N. 1) *manner* (G. 160, 2), equal to ὧδε in § 6. — Κλέαρχος: the general most trusted by Cyrus. An account is given of him in ii. 6. 1–15. — ἠγάσθη, *came to admire* (G. 200, N. 5 *b*), aor. of ἄγαμαι. — δίδωσιν: change to the historical pres. Cf. ἀναβαίνει, ἀνέβη in § 2 and N. — δαρεικούς: the darics mentioned here were gold coins worth about $5.40. See note on i. 7. 18. — χρυσίον, *gold money*, more lit. *a gold piece*, der. from χρυσός with the suffix ιο- (see G. 129, 8). — ἀπό, *by means of*. — συνέλεξεν, ἐπολέμει: note the diff. in tense. — τοῖς Θρᾳξὶ τοῖς . . . οἰκοῦσι: position of the attributive adj. phrase (G. 142, 2). Cf. ἐν Χερρονήσῳ τῇ, κ. τ. λ., above. The acc. Ἑλλήσποντον with reference to a preceding state of motion, as in the phrase εἰς τόπον οἰκῶ, *to* (*go into and*) *dwell in a place*. For the prep. ὑπέρ, see G. 191, IV. 3. — εἰς, *for*, of purpose (G. 191, III. 1 *d*).

— **ἐκοῦσαι**: to be translated by an adv. (G. 138, N. 7). — **τοῦτο . . . στράτευμα**, *and in this way again this army was secretly supported* (G. 279, 4) *for him.*

Page **3.** — 10. **ξένος**: in the sense often of *guest-friend*, a citizen of another state with whom one has a treaty of hospitality, used of both parties, though commonly, as here, of the *guest* as contrasted with the *host*. The word often means also simply *stranger*, and again, as below, *hired soldier, mercenary*. — **ὑπό**: for this prep., here used to express agency, see G. 191, VI. **7**. — **οἴκοι**: used as adj. (G. 141, N. 3). For its accent, see G. 22, N. 1. — **ἀντι-στασιωτῶν**, *opponents, antagonists*. **στασιώτης** from **στάσις**, *faction* (**ἵ-στα-μαι**), the suffix **σι-** signifying *action* (see G. 129, 3). On the force of the suffix **τα-**, cf. **ὁπλίτας** in § 2 and note. — **αἰτεῖ . . . μισθόν**, *asks him for pay for* (**εἰς**) 2000 *mercenaries* (*and*) *for three months* (G. 167, 5). Sometimes rendered, *asks him for about* (**εἰς**, cf. note on **εἰς**, i. 2. 3) 2000 *mercenaries*, etc., but it seems impossible that Cyrus should have been willing to send off 4000 Greeks on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the *means* for collecting this number. — **ὡς . . . ἀντιστασιωτῶν**, *on the ground that* (cf. the use of **ὡς** with **ἐπιβουλεύοντος** in § 6) *in this way he would get the better of his opponents*. **περιγενόμενος ἄν** (G. 277, 2) would, if expressed by a finite mood, be **περιγένοιτο ἄν** (G. 211). The prot. to this apod. is contained in **οὕτω** (G. 226, 1). — **μή**: with the inf. (G. 283, 3). — **καταλῦσαι**, *to end* (sc. his quarrel). — **πρὶν ἂν συμβουλεύσηται**: **πρίν** with the subj. (G. 240, 1 and 2).

11. **Πρόξενον**: the particular friend of Xenophon, at whose invitation the latter took part in the expedition. An account is given of him in ii. 6. 16–20. — **ὡς βουλόμενος, ὡς παρεχόντων**: the first **ὡς** shows that **βουλόμενος**, κ. τ. λ., gives the cause *assigned by Cyrus* for his command to Proxenus, the second **ὡς** shows that **παρεχόντων** does the same for **βουλόμενος**, while **ὡς** further on before **πολεμήσων** shows that this part. gives the purpose *declared by Cyrus* for **ἐκέλευσεν**, κ. τ. λ. The further idea, implied in the first and third cases, that the cause and the purpose were not the *true* grounds of his action, is derived from the context and is not necessarily implied by this use of **ὡς**. Neither is there any conditional force in the part. with **ὡς**. Cf. with these three cases of **ὡς** with the part., the places where it occurs in §§ 3, 6, and 10. — **εἰς**, *into the country of*. — **Πισίδας**: the Pisidians were a marauding race, occupying the western range of Mt. Taurus. See map. — **ξένους . . . τούτους**, *these* (G. 137) *also being guest-friends* (G. 136) *of his*. — **σὺν τοῖς φύγασι**, *with the aid of the exiles*. Cf. with this the simple dat. **Τισσαφέρνει** that precedes (G. 186, N. 1), and for the prep. **σύν**, see G. 191, II. **2**. — As stated in the prefatory note, Cyrus, on coming down to the coast as satrap, had used all the means in his power to get the good-will of the Lacedaemonians. On the termination of the Peloponnesian War in the spring of 404 B. C., many men whose lives had been wholly spent under arms were left without employment. This made it

the easier now for Cyrus to collect the army that he wished, an army of trained veterans that could be thoroughly depended upon in a dangerous enterprise. Some of those who accompanied him were, like Xenophon, men of a superior grade, disheartened by the political condition of things that followed the war, and drawn into this expedition by personal admiration for the prince, or personal attachment to some of his officers.

CHAPTER II.

SYNOPSIS: Cyrus, being now ready to set out inland, assembles his troops at Sardis, announcing, in order to conceal his real object, his intention of expelling the Pisidians from their territory (1–4). The king, informed of the real facts by Tissaphernes, makes ready to meet him. Cyrus sets out from Sardis and marches through Lydia across the Maeander to Colossae in Phrygia, where he is joined by Menon (5, 6). Thence he proceeds to Celaenae, a city which the historian describes at some length, where he waits a month and is joined by the rest of his Greek troops. He reviews and numbers these (7–9). Thence he proceeds northwest through Peltae to Κεραμῶν ἀγορά (11), and then east to Καΰστρου πεδίον, where Epyaxa, the wife of the king of Cilicia, meets him and furnishes him money with which to pay his troops (11, 12). Thence southeast to Thymbrium and Tyriaeum, where he reviews his whole army (13–18). Thence through Iconium into Lycaonia (19). From here Menon, accompanied by Epyaxa, proceeds due south into Cilicia; Cyrus northeast to Dana (20). After some delay caused by the king of Cilicia, Cyrus himself crosses the mountains and enters Tarsi, which had been abandoned by the king (21–24). Menon had reached this city five days before, having lost two companies in the passage of the mountains (25). Syennĕsis the king finally obeys a summons from Cyrus, and they seal their compact of friendship with gifts (26, 27).

1. ἐπεὶ . . . ἄνω, *but when at length it seemed good* (not simply *it seemed*, cf. note on i. 3. 11) *to him to proceed* (G. 202, with 1) *inland*. More than a year had been spent in preparation. ἄνω, *up, inland, from the coast*. So ἀνα-βαίνω, ἀνά-βασις. — τὴν μὲν . . . βουλόμενος, *he gave as his pretext indeed (that he was going) because he wished*. Note the voice of ἐποιεῖτο (G. 199, 2). μέν *implies* the clause with δέ, which if expressed might be, τῇ δ' ἀληθείᾳ ἐπὶ βασιλέα ἐπορεύετο. On ὡς βουλόμενος, cf. the note on ὡς βουλόμενος in i. 1. 11. — ἐκβαλεῖν ἐκ: prep. repeated, as often. — παντά-πασιν: der.? — ὡς ἐπὶ τούτους, *avowedly against these*. — τὸ βαρβαρικόν: sc. στράτευμα. So with τὸ Ἑλληνικόν. Note the suffix κός (G. 129, 13 *a*), and cf. ξενικοῦ, below. — ἐνταῦθα καὶ ἥκειν, *to come there also*, i. e. to Sardis, § 4. — λαβόντι, *with* (G. 277, 6). — ὅσον . . . στράτευμα, *whatever troops he had*. Cf. ὁπόσας εἶχε φυλακάς in i. 1. 6, with the note, and ὃ εἶχε στράτευμα, below. This attraction of the antecedent (G. 154) is a common const. in Eng. also. — Ἀριστίππῳ: Aristippus did not come in person, but sent Menon (i. 2. 6, and ii. 6. 28). — συναλλαγέντι: cf. for the meaning καταλῦσαι in i. 1. 10. — ἀπο-πέμψαι: cf. note on ἀπέπεμπε in i. 1. 8. — τοῦ ξενικοῦ: sc. στρατεύματος, and for the case

see G. 171, 3. — **λαβόντα**: so far removed from **Ξενίᾳ**, with which we should expect it to agree (cf. **λαβόντι** and **συναλλαγέντι**, above), that it takes the case of the (unexpressed) subject of **ἥκειν**. See G. 138, N. 8 *b* (*Dat.*). — **πλήν**: sc. **τοσούτων** (G. 191, I. 5) as antecedent to **ὁπόσοι** (G. 87, 1). — **ἀκροπόλεις**: show how **ἀκρό-πολις** came to have the meaning of *citadel*.

2. **ἐκάλεσε**: short vowel of the stem retained (G. 109, 1, N. 2 *b*). — **ἐκέλευσε**, *urged*. Note the chiastic arrangement, **ἐκάλεσε δὲ τοὺς πολιορκοῦντας καὶ τοὺς φυγάδας ἐκέλευσε**. — **ὑποσχόμενος . . . οἴκαδε**, *promising* (see **ὑπισχνέομαι**) *them, if he should successfully accomplish the objects* (G. 152) *for which he was taking the field, not to stop until he should restore them to their homes* (**οἴκαδε**, G. 61). Verbs of *promising* (G. 203, N. 2) may take the infinitive either *in indirect discourse* (i. e. the future), or *not in indirect discourse* (G. 202) as here. (The fut. **παύσεσθαι** here has only the authority of a correction in one MS.) The dependent verbs, however, except **ἐστρατεύετο**, are constructed on the principles of indirect discourse (G. 248, 1), and we might have had **ἐὰν καταπράξῃ** and **πρὶν ἂν καταγάγῃ**, representing **ἐὰν καταπράξω** and **πρὶν ἂν καταγάγω** of the direct form. On the other hand, **ἐστρατεύετο**, for which, on the principles of indirect discourse, we might have had either **στρατεύοιτο** or **στρατεύεται** (as representing **στρατεύομαι** of the direct form), is not included in the indirect discourse, but is constructed like an ordinary past verb (like those mentioned in G. 243, N. 2); for a fuller explanation of this, see *Moods and Tenses*, § 77, 1, N. 2; § 74, 2, N. 2; § 70, N. 2. — **πρόσθεν πρίν**: cf. i. 1. 10, and *Moods and Tenses*, § 67, N. 4. — **ἡδέως**: adv. der. from **ἡδύς** (G. 74, 1).

Page **4**. — **αὐτῷ**: dat. of indir. obj. (G. 184, 2). — **παρῆσαν εἰς**, *arrived at*, i. e. *came to* (**εἰς**) *Sardis and were by* (**παρ-ῆσαν**) *it*. The army was encamped probably outside the city, so that **εἰς** means simply *to*. Sardis was the capital of Lydia and at this time the residence of Cyrus as satrap. See map.

3. **τοὺς ἐκ τῶν πόλεων**: cf. **τῶν παρὰ βασιλέως** in i. 1. 5, and the N. — **εἰς**, *to the number of*, with numerals (G. 191, III. **1**, *c*). This word and **ἀμφί**, *about* (G. 191, VI. **1**, 3), when used in this sense, are still prepositions and take the numeral in the accus. Cf. **πελτασταὶ ἀμφὶ τοὺς δισχιλίους**, *about two thousand* (acc.) *peltasts* (nom.) below in § 9, where **ἀμφὶ . . . δισχιλίους** is an adj. phrase. **ὡς** and **ὅσον**, on the other hand, are in this sense adverbs and do not affect the case of the numeral that follows. — **γυμνῆτας**: the accent determines the dec. to which the noun belongs, the termination **-ας** being long in the first dec. and short in the third (G. 22, 2). The term **γυμνής**, *light-armed soldier* (der. from **γυμνός**, with which cf. the use of **ψιλοί** in iii. 3. 7), as opposed to *hoplite*, is generic, and comprehends the **πελταστής**, *targeteer*, **τοξότης**, *bowman*, and **σφενδονήτης**, *slinger*. — **ὡς**, *about*, see note on **εἰς**, above. — **Μεγαρεύς**: for the suffix see G. 129, 10. — **ἦν**: in agreement with the nearer subj. (G. 135, N. 1). — **τῶν στρατευομένων**: pred. part. gen. (G. 169, 1).

4. **οὗτοι μέν**: in contrast with those who joined him later (§ 6 and § 9). Sentences in Greek begin in general, contrary to the practice in Eng., with a conjunction. The exceptions to this principle in Xen. are mainly such

sentences as begin with demonstratives or adverbs of place; cf. **οὗτοι μὲν, κ. τ. λ.**, here, **τούτου τὸ εὖρος, κ. τ. λ.**, in § 5, **τοῦτον διαβὰς, κ. τ. λ.** and **ἐνταῦθα ἔμεινεν, κ. τ. λ.**, in § 6, etc. Such sentences are called cases of *asyndeton* (**ἀ-σύν-δετον, δέω**, *to bind*). — **αὐτῷ**: dat. of advantage (G. 184, 3). — **Τισσαφέρνης πορεύεται, κ. τ. λ.**: he declares this himself in ii. 3. 19. — **κατα-νοήσας**, *remarking, seeing*. — **ἡγησάμενος**: der. from the same root as **ἄγω**. It has, like **duco** in Lat., the two general meanings of *to lead* and *to think*. — **εἶναι**: quoted inf. (G. 260, 2). — **μείζονα ἢ ὡς**, *too extensive to be*, lit. *greater than as* (*it would be, if*), etc. — **ὡς** before **βασιλέα**, *to*, used only with the acc. of a *person* (G. 191, III. 2). — **βασιλέα**: cf. note on **βασιλέως** in i. 1. 5. — **ᾗ . . . τάχιστα**, *as rapidly as possible*, lit. *in what way* (sc. **ὁδῷ**, G. 188, 1) *he could most quickly*. — **ἱππέας**: a denominative in **ευς** (G. 129, 2 *a*).

5. **ἤκουσε**: with double obj. (G. 171, 2, N. 1). — **οὕς**: antec. omitted (G. 152). — **ὥρμᾶτο**: the march began in the spring of 401 B. C. — **ἀπό**: not **ἐξ**, *out of*, because the army was not encamped *within* the city. — **διά**, *through* (G. 191, IV. 1). — **σταθμοὺς τρεῖς**, *three days' journey* (G. 161). The **σταθμός** was properly the *halting* (**ἵσταμαι**) *place* (cf. Lat. sta-bulum), and so the *day's journey* or *march* that preceded. — **παρασάγγας**: acc. of extent of space (G. 161). The *parasang* was a Persian measure equal to 30 stadia (ii. 2. 6), or about a league (3½ statute miles). — **εἴκοσι καὶ δύο**: note the conj. (G. 77, 2, N. 2). This made their rate of travel greater than ordinary; according to vii. 8. 26, the average rate was 5⅓ parasangs per day. — **Μαίανδρον**: position (G. 142, 2, N. 6). Give the Eng. der. See map. — **πλέθρα**: the *plethrum* measured about 101 Eng. feet. — **γέφυρα . . . ἑπτά**, *and there was a pontoon-bridge over* (*it*) *made of seven boats* (G. 188, 1).

6. **διαβάς**: relatively *past* (G. 204). Still we render loosely, *crossing this*, etc. — **οἰκουμένην**, *inhabited*, many of the cities of Asia being then, as now, deserted, **ἔρημοι**. — **εὐδαίμονα**, *prosperous*. Give its der. — **ἡμέρας**: acc. of extent of time (G. 161). — **Μένων**: the general sent by Aristippus. An unfavorable account of him is given in ii. 6. 21 – 29.

7. **ἐνταῦθα . . . ἦν**, *there Cyrus had* (G. 184, 4) *a palace*. — **βασίλεια**: sc. **δώματα**. With the pl. used in this way of the separate buildings composing the palace, cf. **aedes** in Lat. Distinguish this word from **βασίλεια** and **βασιλεία** (both of the first dec.) respectively. — **ἦν**: agreeing with the nearer subj. (G. 135, 2, and N. 1). — **παράδεισος**: a Persian word meaning properly *a walled place*. What is the Eng. der.? — **θηρίων**: limiting **πλήρης** (G. 180, 1; 172, 1). — **ἀπὸ ἵππου**, *on horseback*, lit. *from a horse*, because in hunting the attack upon the animal hunted proceeds *from* the horse. Where this relation is not to be expressed, the phrase is **ἐφ' ἵππου**, as in iii. 4. 49, **ἐπὶ τοῦ ἵππου ἦγεν**, *he led them on horseback*. — **ὁπότε βούλοιτο**: a cond. rel. sent. expressing a gen. supposition in past time (G. 233). — **διὰ . . . παραδείσου**, *and through the middle* (G. 142, 4, N. 4) *of the park*, etc. — **αὐτοῦ**: in the pred. pos. (G. 142, 4, N. 3 *a*). — **πηγαί εἰσιν ἐκ τῶν βασιλείων**: the more precise statement would be **ἐν τοῖς βασιλείοις**, but the gen. is used with **ἐκ** with reference to the subsequent flowing of the water *out from* (*under*) *the palace*.

Page **5**. — 8. **ἔστι**: accent (G. 28, N. 1 (1), end). — **ἐπί**, *close upon*, with the dat. and a verb of rest. So **ὑπό** (next line), *under, at the foot of*. — **καὶ οὗτος**, *this also*, i. e. the Marsyas as well as the Maeander. — **ἐμβάλλει**, *empties*, intransitively. — **ποδῶν**: pred. gen. of measure (G. 169, 3). — **λέγεται . . . ἐκδεῖραι**, *Apollo is said to have flayed*, etc., the pers. const. for the impers., **λέγεται Ἀπόλλωνα ἐκδεῖραι**. The dir. form of the anecdote would be **ἐνταῦθα Ἀπόλλων ἐξέδειρε . . . ἐκρέμασε** (G. 246, with note). **Μαρσύαν**: Marsyas is said to have challenged Apollo to a musical contest, on the terms that the vanquished should be at the mercy of the victor. When Apollo gained the day, he punished Marsyas for his insolence by hanging him to a tree and flaying him alive. (See *Marsyas* in a Class. Dict.) — **ἐρίζοντα** (G. 277, 2), *in a contest*. — **οἱ** as indir. reflexive (G. 144, 2 *a*) refers to Apollo. — **περί**: properly *around* (G. 191, VI. **5**). So in a derived sense here, *concerning*, Lat. de. — **σοφίας**, *musical skill*, lit. *wisdom*, der. from **σοφός** (G. 129, 7). — **δέρμα**: note the suff. **ματ-**, signifying the *result* of the action (G. 129, 4), and for the stem cf. **ἐκ-δεῖραι** (**δερ-**), above. **δείρω** shows the same root that the Eng. word *tear* does. — **ὅθεν**, *whence*, for **ὅθι** or **οὗ**, *where* (G. 87, 2). Cf. **εἰσὶν ἐκ τῶν βασιλείων** in § 7 and note. — **διά**: with the acc. *on account of* (G. 191, IV. **1**, 2). — **Μαρσύας**: pred. nom. (G. 136).

9. **τῇ μάχῃ**, *in the well-known* (**τῇ**) *battle* (G. 188, 1), that of Salamis, 480 B. C. For the suffix of **μάχη**, see G. 129, 1. — **λέγεται οἰκοδομῆσαι**: cf. **λέγεται ἐκδεῖραι** in § 8 and the note. — **τοξότας Κρῆτας**: the Cretan bowmen were celebrated in antiquity. — **Σοφαίνετος**: if this is the general mentioned in § 3, the purpose for which he had been left behind must remain in doubt. The numbers given in the preceding sections and the sum total given here (at the end of the section) will not tally. — **ἐξέτασιν**: from **ἐξ-ετάζω**, *to examine thoroughly*, **ἑτάζω**, from **ἑτεός**, *real*. — **ἐγένοντο οἱ σύμπαντες**, *the whole together amounted to*. — **ὁπλῖται, πελτασταί**: a case of part. appos. (G. 137, N. 2). The second of these nouns is used generically for *light-armed troops* in general, including the **γυμνῆτες** (§ 3) and the **τοξόται** (mentioned in this section). — **ἀμφὶ τοὺς δισχιλίους**: see note on **εἰς** in § 3.

10. Up to this time the march has been southeast. Cyrus now turns back and marches northwest as far as **Κεραμῶν ἀγορά**, probably with the double object of increasing his supplies and getting on the main high-road to the east. — **ἐν αἷς**: sc. **ἡμέραις**. — **τὰ Λύκαια ἔθυσε**, *celebrated the Lycaea with sacrifice*, a festival in honor of **Ζεὺς Λυκαῖος**, so named from Mt. Lycaeus in Arcadia. **τὰ Λύκαια** is a cogn. acc. (G. 159). Cf. the phrase **πέμπειν Βοηδρόμια**, *to celebrate the Boedromia by a procession*. — **ἦσαν**: in agreement with the pred. nom. (G. 135, N. 4). — **στλεγγίδες**: a sort of tiara, made of gold, as here stated, and worn as an ornament for the head. — **χρυσαῖ**: der. from **χρυσός** (G. 129, 14). — **Κεραμῶν**: probably the gen. of **Κεραμοί**, *the Ceramians*, though this is uncertain. With **Κεραμῶν ἀγορά** cf. the Eng. *Newmarket*. — **ἐσχάτην πρός**, *the last bordering on, on the road to*.

11. The rate at which Cyrus marched these three days was very rapid.

His object probably was to meet Epyaxa before his troops became clamorous for their pay. — **Καΰστρου πεδίον**, the name of a town (lit. *plain of the Caÿster*), a compound noun like **Κεραμῶν ἀγορά**, above. Cf. the Eng. names of places, *Dartmoor* and *Springfield*. — **ὠφείλετο**, *there was due*. — **πλέον**: used indeclinably for **πλεόνων**. — **θύρας**, *quarters*, just as **ἐπὶ ταῖς βασιλέως θύραις** in i. 9. 3 means *at court*. — **ὁ δὲ . . . διῆγε**, *but he continually put them off with the hope (of getting their pay)*. — **ἀνιώμενος**: quoted after **δῆλος ἦν** (G. 280, N. 1). — **πρός**, *in accordance with* (G. 191, VI. 6, 1 *a*). — **τοῦ Κύρου τρόπου**: the article limits **τρόπου** (G. 142, 1). — **ἔχοντα**, *when able* (G. 138, N. 8 *b*).

Page **6.** — **ἀπ-ῆτουν, ἀπο-διδόναι**: note the force of the preposition. But in § 12 simply **δοῦναι**, because Cyrus had in fact no claims on Epyaxa.

12. Syennĕsis is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. in **Συεννέσιος**, see G. 53, 1, N. 3. — **τοῦ βασιλέως**: note the article. — **ἐλέγετο δοῦναι**: the pers. const., but below **ἐλέγετο συγγενέσθαι Κῦρον**. — **οὖν**, *at any rate*, i. e. however he got the money, he *at any rate* certainly had it to pay his troops with. Cf. **οὖν**, below, in §§ 22, 25. — **στρατιᾷ**: his *Greek* army. — **φύλακας**: note the accent, and cf. the note on **φυλακάς** in i. 1. 6.

13. **παρά**: with the acc. because of the course of the water, after it has left the **κρήνη**, *along by* the road. Cf. **πηγαὶ ἐκ τῶν βασιλείων** in § 7 and the note. — **κρήνη . . . καλουμένη**, *the so-called* (G. 276, 1) *spring of Midas*, lit. *the spring called (that) of Midas*. — **τὸν Σάτυρον**: Midas, the proverbially wealthy king of Phrygia, is said to have caught the satyr Silenus (the early protector and constant companion of Bacchus) by making the fountain here mentioned flow with wine, instead of water. Another form of the story appears in the account of the "Gardens of Midas," placed by Herodotus (viii. 158) in Macedonia, in which Silenus is said to have been made prisoner by garlands of roses. — **οἴνῳ . . . αὐτήν**, *by mixing wine in it*, lit. *by mixing it with wine* (the means, G. 188, 1).

14. **Κύρου**: genitive object of **δεηθῆναι** (G. 172, N. 1). The object inf. **ἐπιδεῖξαι** (G. 260, 1) is in this case the acc. — **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving Syennesis a vivid impression of the strength of his army. — **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the article repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

15. **ὡς . . . μάχην**, *as their custom (was) for battle* (sc. **ταχθῆναι**). **νόμος**, *regulation, custom, law*, from **νέμω**, *to distribute, portion out*. — **στῆναι**, *to take their places*, not *to stand*. — **ἕκαστον**: sc. **στρατηγόν**. — **ἐπὶ τεττάρων**, *four deep*. This made the front of the army very extended. — **εἶχε**: in agreement with the nearer subj. (G. 135, N. 1). — **τὸ μὲν δεξιόν, κ. τ. λ.**: the positions were respectively *the right, the left*, and *the centre*, named in the order of danger and honor. *The right* was the most honorable position, because a flank attack on this side left the soldier unprotected, the shield

being carried on the left arm. — εὐώνυμον: εὖ and ὄνομα, properly *of good name* or *omen*. Hence *left*, used euphemistically to avoid the ill-omened word ἀριστερός, omens from the left being unlucky with the Greeks.

16. πρῶτον μέν: correlated by εἶτα δέ in the next line. For the comparison of πρῶτος, see G. 73, 2. — κατ' ἴλας . . . τάξεις, *by* (G. 191, IV. 2, 2 *c*) *troops and companies*, respectively of cavalry and infantry. — τάξις (ταγ-σις), properly *a drawing up*, as of troops, see G. 129, 3. — τοὺς Ἕλληνας: governed by ἐθεώρει, above. — παρελαύνων: Cyrus rode by the Greeks with Epyaxa rather than have them march by him, probably because in this way they presented a more solid and imposing front. — ἅρμα, *chariot* (two-wheeled); ἅμαξα, *wagon*; ἁρμ-άμαξα, *easy-carriage* (four-wheeled), for women and children. — χαλκᾶ: derived from χαλκός (G. 129, 14). — ἐκκεκαλυμμένας, *uncovered*, a circumstantial part. of manner (G. 277, 2).

17. στήσας: *first* aorist and so transitive; for its relation to πέμψας, see note on ὑπολαβών in i. 1. 7. — πρό, *before* (G. 191, I. 4 *a*). — μέσης: cf. μέσου in § 7 and note. — προβαλέσθαι τὰ ὅπλα, *to present* (*throw before themselves their*) *arms*. — ὅλην τὴν φάλαγγα, *the phalanx in a body* (G. 142, 4, N. 5). — οἱ δέ, *but they* (G. 143, 1, N. 2). — ἐσάλπιγξε: an impers. verb (G. 134, N. 1 *d*). — ἐκ δὲ . . . σκηνάς, *and they* (sc. αὐτῶν, G. 278, 1) *after this* (G. 191, I. 3 *b*) *advancing more and more rapidly with a shout, of their own accord the soldiers* (G. 184, 4) *began to run toward the camp*.

Page 7. — αὐτόματος, *acting of one's own will* (αὐτός and μάω, *to desire eagerly*), Eng. *automaton*. — ἐπὶ τὰς σκηνάς: to give the barbarians the impression that they intended an attack. In the next section the Greeks, it is said, ἐπὶ τὰς σκηνὰς ἦλθον, *dispersed to their own tents*.

18. βαρβάρων: subjective gen. (G. 167, 2). With φόβος, sc. ἦν. — καὶ . . . τε . . . καί: the first καί connects the statement that precedes with the *double* (τε . . . καί, *both . . . and*) one that follows. — οἱ ἐκ τῆς ἀγορᾶς ἔφυγον, i. e. οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφυγον. Cf. § 3, and i. 1. 5. — λαμπρότητα: from λαμπρός (see G. 129, 7). — τὴν τάξιν τοῦ στρατεύματος: position (G. 142, 2, N. 2, end). — ἥσθη: see ἥδομαι. — τὸν . . . ἰδών, *seeing the terror with which the Greeks inspired the barbarians* (G. 141, N. 3).

19. ταύτην . . . Ἕλλησιν, *this country he gave over to the Greeks to plunder* (G. 265). It is at this point that Cyrus first gets out of his own satrapy. — πολέμιος: from πόλεμος (G. 129, 12). — ὡς οὖσαν, *on the ground that it was* (G. 277, N. 2).

20. τὴν ταχίστην ὁδόν, *by the shortest road* (G. 159, N. 5), peculiar use of the cogn. acc. (G. 159) to include the road or way over which motion proceeds. — ἀποπέμπει, συνέπεμψεν: cf. note on ἀναβαίνει, ἀνέβη, i. 1. 2. — στρατιώτας: without the article, as if attracted into the rel. clause, οὓς στρατιώτας, κ. τ. λ. (G. 154). — αὐτόν, *himself*, i. e. Menon. — μετά: properly *among* (G. 191, VI. 3). Here *in company with*. — Δάνα: a neut. pl. See map for the two routes into Cilicia here mentioned. — ἐν ᾧ: sc. χρόνῳ, and cf. ἐν αἷς in § 10. — φοινικιστήν βασίλειον, *a wearer of the royal purple* (φοῖνιξ), i. e. a nobleman of the highest rank. — καὶ ἕτερον . . . δυνάστην, *and a certain other powerful man of his subordinates*. In i. 8. 5

Ariaeus is called **ὕπαρχος** (lit. *subordinate commander*). Give the Eng. der. from **δυνάστης**. — **ἐπιβουλεύειν αὐτῷ**: his charge was, **ἐπιβουλεύουσιν ἐμοί** (G. 260, 2).

21. **ἡ εἰσβολή**: the so-called **Πύλαι τῆς Κιλικίας**.— **ἁμαξ-ιτός**: give the der. and cf. G. 131, 1. — **ἀμήχανος . . . στρατεύματι**, *impracticable for an army* (G. 184, 3) *to enter* (261, 1). — **εἴ τις ἐκώλυεν**, *if there was anybody to oppose* (lit. *trying to prevent*, G. 200, N. 2) *them*. — **εἶναι ἐπὶ τῶν ἄκρων**: not with the intention of real opposition, but to give color to his asserted allegiance to the king. — **εἶναι**: quoted (G. 246). — **διὸ**, *wherefore*, i. e. **διὰ ὅ**. — **ὑστεραίᾳ**: sc. **ἡμέρᾳ**. For the case, see G. 189. — **ὅτι λελοιπὼς εἴη, κ. τ. λ.**: the messenger's announcement continues to the end of the section. He said, **λέλοιπε**, or **λελοιπὼς ἐστι** (see G. 118, 4), **Συέννεσις, κ. τ. λ.**, *Syennesis has left the heights since* (**ἐπεὶ**) *he learned*, etc., *and because* (**καὶ ὅτι**) *he heard*, etc. The clause beginning **ὅτι τὸ Μένωνος** is quoted after **ᾔσθετο** (see on this form G. 247, with N. 2), **ἦν** occurring where **εἴη** or **ἐστί** would be more regular (G. 243, N. 2). The order of the last of the sentence is, **ὅτι ἥκοιε** (G. 247) **Ταμῶν** (G. 42, 2) **ἔχοντα** (G. 280) **τριήρεις περιπλεούσας**. The **τριήρεις περιπλεούσας**, being a much more important fact than the **Ταμῶν ἔχοντα**, is put first, and seems to be the clause quoted after **ἥκοιε**, but is not.

22. **οὖν**, *at any rate*, i. e. whatever the reason was that Syennesis left the heights. Cf. § 12. — **οὐδενὸς κωλύοντος**, *without hindrance*, manner (G. 278, 1). — **τὰς σκηνάς**, *the camp*, antecedent of the relative adverb **οὗ**, *where*.

Page **8**. — **ἐφύλαττον**: cf. **ἦσαν** in i. 1. 6, **ἐτύγχανεν** in i. 1. 8. — **ἀνέβη, κατέβαινεν**: mark the change of tense. — **ἐπίρρυτον**: der.? see G. 15, 2. — **δένδρων**: with **σύμπλεων** (G. 180, 1). — **σύμπλεων**: Attic second dec. (G. 64). — **πολύ**: agreement (G. 138, N. 1 *a*). — **φέρει**: not the hist. pres. Cf. note on **ἀθροίζονται**, i. 1. 2. — **ὄρος** (Mt. Taurus) **δ' αὐτὸ** (i. e. **τὸ πεδίον**) **περιέχει, κ. τ. λ.**: see the map.

23. **Ταρσούς**, *Tarsi* or *Tarsus*, the birthplace of St. Paul. — **ἦσαν**: irregular agreement (G. 135, 2). Cf. § 7. — **μέσου**: neut. of **μέσος** used as a noun, as in the phrase **μέσον ἡμέρας**, *midday*. The following gen. is part. (G. 167, 6). — **ὄνομα, εὖρος**: acc. of specification (G. 160, 1). — **πλέθρων**: limits **ποταμός** (G. 167, 5), not **εὖρος**.

24. **οἱ ἐνοικοῦντες**: substantively (G. 276, 2). — **εἰς, ἐπί**: with the acc. in each case, because of the subsequent motion implied in **ἐξέλιπον**, *abandoned the city for* (*and fled into*) *a stronghold up on the mountains*. — **πλὴν οἱ . . . ἔχοντες**: sc. **οὐκ ἐξέλιπον**. — **οἱ παρὰ . . . οἰκοῦντες**: cf. **τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι**, i. 1. 9 and note. Those that remained did so for purposes of trade with the army and fleet respectively.

25. **προτέρα . . . ἀφίκετο**, *reached Tarsi five days* (G. 188, 2) *before* (G. 138, N. 7) *Cyrus* (G. 175, 1). For the comparison of **πρότερος**, see G. 73, 2. — **εἰς τὸ πεδίον**: adjectively (G. 142, 1 N. & 2). — **οἱ μέν . . . οἱ δέ**, *some . . . others* (G. 143, 1). — **ἁρπάζοντάς τι κατακοπῆναι**, *had been cut to pieces* (G. 260, 2) *while committing some act of plunder* (G. 159, N. 2). — **τὸ ἄλλο**, *the rest of* (G. 142, 2, N. 3). — **εἶτα**, *then*, taking up the two pre-

ceding participles. — οὖν, *however that was.* Cf. § 22. — ἑκατόν: ordinarily a single λόχος numbered 100 men.

26. οἱ δ' ἄλλοι, i. e. of Menon's army. Emphatic position, as also below, Κῦρος δὲ ἐπεὶ, κ. τ. λ. — τοὺς Ταρσούς: appositive (G. 137). — διήρπασαν: mark the force of the prep. — μετεπέμπετο πρὸς ἑαυτόν, *summoned repeatedly to himself.* Cf. μεταπέμπεται ἀπὸ τῆς ἀρχῆς, i. 1. 2. — ὁ δ' οὔτε . . . οὔτε . . . ἤθελε, *but he both declared that he had never before*, etc., *and was then unwilling*, etc. The Greek often says οὐκ ἔφη ἐλθεῖν, where we say *he said that he did not go*, οὔ φημι having the sense *I deny.* Here οὔτε . . . ἔφη . . . οὔτε . . . ἤθελε, lit. *he neither declared* (i. e. *he denied*) *nor wished*, is perfectly regular, though it cannot be translated literally. In οὔτε . . . ἔφη the direct discourse was ἦλθον (G. 246); in οὔτε . . . ἤθελε there is no indirect discourse. — οὐδενί (G. 283, 9): the dat. follows εἰς χεῖρας ἐλθεῖν (G. 186, N. 1), which implies *union* or *approach*, and commonly means *to come to a conflict with* some one, and here properly *to come into close relations with* (or *into the hands of*) some one. See Lidd. and Scott, s. v. χείρ, II. *d.* — ἰέναι: sc. εἰς χεῖρας. — πρὶν ἔπεισε, ἔλαβε (G. 240, 1). Note the change of subject in ἔλαβε.

27. Κῦρος δέ: sc. ἔδωκε. — παρὰ βασιλεῖ, *at court*, i. e. at the great King's, the article being omitted. — χρυσο-χάλινον, *with gold-studded bridle* (χαλινός). — ἀκινάκην, *a short sword.*

Page **9.** — ἁφαρπάζεσθαι: one of the obj. of ἔδωκε supplied above (G. 260, 1). So ἀπολαμβάνειν in the next line. — τὰ δὲ . . . ἀπολαμβάνειν, *and (the privilege of) taking back the slaves that had been seized, if they* (i. e. Syennesis and the Cilicians) *should fall in with them* (i. e. the slaves) *anywhere* (G. 223). The apodosis is the inf. (fut. in time) ἀπολαμβάνειν. In place of ἤν που ἐντυγχάνωσιν we might have had εἴ που ἐντυγχάνοιεν (G. 248, 1).

CHAPTER III.

SYNOPSIS: A delay of 20 days at Tarsi is caused by the Greek soldiers, who now suspect that they are being led against Artaxerxes and refuse to go farther. Clearchus, who attempts to force his own troops forward, narrowly escapes being stoned to death. Afterwards, seeming to yield to their wishes, he calls them together and after shedding many hypocritical tears (1–3) details the benefits he has received at the hands of Cyrus, but nevertheless declares his intention to desert him and accompany them wherever they may go (4–6). More than 2000 men desert Xenias and Pasion, and encamp with Clearchus (7). Cyrus sends for Clearchus, who refuses to go but returns an encouraging message (8). Clearchus again assembles his soldiers, and in a cunningly constructed address points out to them the difficulties which lie in the way of their withdrawal from Cyrus (9–12). He is followed by several others (13), one of whom proposes a plan at some length which another immediately proves to be nonsense, both acting at the secret suggestion of Clearchus. They finally agree to send to Cyrus and ask his designs (14–19). Cyrus answers that he wishes to march against Abrocŏmas, and promises them half again as much pay as before, whereupon they agree to follow him (20, 21).

1. **οὐκ ἔφασαν ἰέναι**, *refused to go, said they would not go.* Cf. i. 2. 26, and note, and **μισθωθῆναι δὲ οὐκ ἔφασαν**, below. — **τοῦ πρόσω**, *forward*, a prose use of the gen. of place (G. 179, 2), like the adverbs in **ου**, as **ποῦ**, *where*, **ὁμοῦ**, *in the same place, together*, etc. — **ὑπώπτευον**: cf. i. 1. 1. — **ἐπὶ τούτῳ**, *for this* (G. 191, VI. **2**, 2 *a*). — **πρῶτος**: he was *the first* to do it; **πρῶτον** would mean, he did this *first*, and something else afterwards. **πρῶτον μέν**, on the other hand (correl. to **εἶτα δέ** below in § 2), means *in the first place.* Cf. i. 2. 16. — **ἐβιάζετο**: *attempted* action (G. 200, N. 2). But below the aor. **ἤρξατο**, (*actually*) *began to move forward.* Clearchus is said in ii. 6. 8 to have been a man of stern will. — **ἔβαλλον**, *stoned*, sc. **τοῖς λίθοις** (G. 188, 1), as appears from **καταπετρωθῆναι** in § 2.

2. **μικρόν**, *by a little, narrowly* (G. 160, 2). — **μή**: added to the inf. to strengthen the neg. idea contained in **ἐξέφυγε** (G. 283, 6). — **καταπετρωθῆναι**, *being stoned to death* (**κατά**). — **ἔγνω**, *had come to know* (cf. note on **ἐτελεύτησε**, i. 1. 3), and so *perceived.* — **ὅτι δυνήσεται**: quoted (G. 243; 280, N. 3). — **ἐκ-κλησία** (**καλέω**): the Eng. der.? — **ἐδάκρυε . . . ἐστώς**, *stood* (G. 124, 1) *and wept a long time* (G. 161). — **τοιάδε**: with ref. to what follows (G. 148, N. 1).

3. **ἄνδρες στρατιῶται**, *fellow-soldiers*, **ἄνδρες** prefixed as a term of respect, as in the phrase of the courts, **ἄνδρες δικασταί.** Clearchus deals with the difficulty with great skill. — **μὴ θαυμάζετε**: pres. imperative in prohibition (G. 254). — **χαλεπῶς . . . πράγμασιν**, *am greatly distressed* (**φέρω** intrans.) *on account of the present troubles* (G. 188, 1). **πρᾶγ-μα** is properly *the thing done* (G. 129, 4). — **ξένος**: cf. note on **ξένος** in i. 1. 10. — **ἐγένετο**, *became*, not *was*, cf. i. 1. 9. — **τά τε . . . καί**, *both honored in other ways* (G. 160, 1) *and in particular*, etc. — **οὓς . . . οὐκ . . . ἐδαπάνων**, *which I did not, when I had received them, lay up for myself* (used reflexively) *for private use* (or, more freely, *did not devote to my own personal use*), *and* (lit. *but*) *did not even squander in pleasure* (**κατά, ἡδύς, πάσχω**), *but expended* (impf.) *on you.*

4. **ὑπέρ**, *for, in behalf of* (G. 191, IV. **3**, 1 *b*). — **ἐτιμωρούμην** (sc. **αὐτούς**), *took vengeance upon* or *punished* (*them*). **τιμωρεῖν** = *to avenge*, **τιμωρεῖσθαι** (mid.) = *to avenge one's self upon* (some one). — **ἀφαιρεῖσθαι**: double obj. (G. 164, with N. 2). — **ἵνα . . . ἐκείνου**, *that, in case he should have* (we might have had **ἐάν τι δέηται**, G. 248, N.; *Moods and Tenses*, § 55, 2) *any* (G. 172, N. 1) *need* (*of me*), *I might aid* (G. 216, 1) *him in return for the benefits I had received from him*, i. e. **ἀντὶ τούτων ὧν** (G. 153, with N. 1) **εὖ ἔπαθον** (G. 165, N. 1^2) **ὑπ' ἐκείνου.**

5. **ὑμεῖς**: emphatic (G. 144, 1). So **ἐγώ**, below. Cf. also the beginning of § 6. — **ἀνάγκη**: sc. **ἐστί.** — **φιλίᾳ**: an *instrumental* dat. (G. 188, 1, N. 2). — **εἰ**, *whether* (G. 282, 4). — **δίκαια**: der. from **δίκη** (G. 129, 12). — **οὖν**: cf. note on **οὖν**, i. 2. 12. — **ὅ τι ἂν δέῃ** (sc. **πάσχειν**): a cond. rel. sent. (G. 232, 3). — **οὔποτε οὐδείς**: emphatic negation (G. 283, 9). — **ὡς εἰλόμην**: quoted without change of *mood* (G. 243). Give the form of the verb in dir. disc. — **ἀγαγών, προδούς**: for the relation of the two participles, see the note on **ὑπολαβὼν τοὺς φεύγοντας** in i. 1. 7, and cf. **στήσας . . . πέμψας . . . ἐκέλευσε** in i. 2. 17.

Page **10**. — 6. ἐμοί: dat. of indir. obj. (G. 184, 2). — ὅ τι . . . πείσομαι: for the use of the moods, cf. § 5, above. — καὶ . . . καὶ . . . καί, *equally . . . and . . . and*. — σὺν ὑμῖν, i. e. *if I should remain with you*, is the prot. (G. 226, 1) to the following ἂν εἶναι, which stands by quot. (G. 246) for ἂν εἴην. In the alternative sentence that follows, the prot. to ἂν εἶναι lies in ἔρημος ὤν, = εἰ . . . εἴην (G. 226, 1; 277, 4). The cond. rel. clause ὅπου ἂν ὦ, ubicunque ero, presents the supposed future case more vividly than the more regular ὅπου εἴην would have done, — *wherever I may be*, for *wherever I might be*. See *Moods and Tenses*, § 63, 4, (*a*). The opt. with ἄν, it should be remembered, is sometimes merely a softened expression for the fut. indic. (G. 226, 2, N. 1). — τίμιος: der. from the same stem with τιμή (G. 129, 12). — ὑμῶν: gen. after an adj. of *want* (G. 180, 1). — οὐκ ἂν ἱκανὸς εἶναι (= οὐκ ἂν ἱκανὸς εἴην): ἄν (still belonging to εἶναι) is repeated after οὔτε before each of the dependent infinitives (G. 212, 2). — ὠφελῆσαι, ἀλέξασθαι: infinitives limiting ἱκανός (G. 261, 1). — ὡς . . . ἔχετε, *be of this opinion, therefore, that I shall go*, etc.; or more lit., to show the force of the causal gen. abs. with ὡς (G. 278, 1^2, end), *since, therefore, I shall* (*as I say*, ὡς) *go*, etc., *be of this mind*. — ὅπῃ ἂν καὶ ὑμεῖς: sc. ἦτε (*Moods and Tenses*, § 42, 3, N. 2^2).

7. ταῦτα: with reference to what precedes (G. 148, N. 1). — οἵ τε, the art. receiving the accent from the following enclitic. — ὅτι . . . πορεύεσθαι: explanatory of ταῦτα (G. 243). The direct discourse of οὐ φαίη πορεύεσθαι would be οὐ φημι πορεύεσθαι, *I deny that I am going* (see note on i. 2. 26). — πλείους for πλείονες (G. 72, 2, N. 1). — ἐστρατοπεδεύσαντο: der. from στρατόπεδον (G. 131, 1). — Note that παρά occurs in this section with each of the three cases (G. 191, N. 1).

8. τούτοις: dat. of cause (G. 188, 1). — στρατιωτῶν: gen. with adverb (G. 182, 2, end). — αὐτῷ: indir. obj. (G. 184, 1). — ἔλεγε θαρρεῖν, *bade him not to be discouraged* (G. 260, 1): λέγω in this use is equivalent to κελεύω; so εἶπον when used with the inf. (G. 260, 2, N. 1). — ὡς . . . δέον, *since this matter would be settled* (G. 278, 1^2) *in the right way* (G. 139); ὡς (G. 277, N. 2) shows that the participial sentence gives the ground on which *Clearchus* bade Cyrus to be encouraged. — μεταπέμπεσθαι, *to continue to send for* (*him*). — αὐτὸς . . . ἰέναι, *but for himself* (modifies subj. of ἰέναι, G. 138, N. 8) *he said he should not go*. αὐτός marks the opposition of the two persons, the thought being: "*You* continue to send for me, but still *I'll* not go."

9. μετὰ δέ ταῦτα, *after this* (G. 191, VI. **3**, 3 *b*). — θ', i. e. τε (G. 17, 1). τῶν . . . βουλόμενον, *any one of the rest* (G. 168) *that wished* (G. 276, 2). — τὰ Κύρου: πράγματα omitted (G. 141, N. 4). — δῆλον: sc. ἐστί. — οὕτως . . . ἐκεῖνον, i. e. *his relations to us are in just* (περ in ὥσπερ) *the same position as ours to him*. — ἐπεί γε, *since at any rate*. — ἡμῖν: with the following noun (G. 185). — μισθο-δότης: compound noun expressing the agent (G. 131, 1; 129, 2 *b*).

10. μέντοι: used in sinister sense: "Though our relations are at an end, he may, *however*, not be done with us." — καὶ μεταπεμπομένου αὐτοῦ, *though*

he continues to send, etc. (G. 277, N. 1*b*). — **τὸ μὲν μέγιστον**, *chiefly* (G. 160, 2): the correl. follows in **ἔπειτα καί**. — **αἰσχυνόμενος**, *from shame*. — **ἐψευσμένος**: quoted after **σύνοιδα** (G. 280, N. 2). — **μὴ . . . ἐπιθῇ**: obj. clause (G. 218). — **δίκην ὧν . . . ἠδικῆσθαι**, *punishment for those things* (sc. **τούτων** limiting **δίκην**, G. 153, N. 1) *in which* (**ὧν** for **ἅ**, cognate acc., G. 159, N. 2) *he thinks he has been wronged* (G. 260, 2) *by me*, — i. e. *punishment for the wrongs he thinks he has suffered from me*.

11. **ἐμοὶ . . . καθεύδειν**, *the time, therefore, does not seem to me to be (one) for sleeping* (G. 261, 1). **δοκέω** in the sense simply of *to seem* takes the inf. in indir. disc. (G. 246). In the sense of *to seem good* or *best*, as in the phrase **δοκεῖ ἀπιέναι**, below, the accompanying inf. is *not* in indir. disc. In either case it is the subj. (not obj.) of **δοκέω**. Cf. the uses of **videor** in Lat. — **ἡμῶν αὐτῶν**, *ourselves* (G. 80; 171, 2). — **ὅ τι χρή**: an indir. question (G. 149, 2^2). — **ἐκ τούτων**, *next* (G. 191, I. **3** *b*), expressing time (sequence) with an implied idea of consequence, *in consideration of, in consequence of, the present circumstances*. — **ἕως μένομεν αὐτοῦ**, *as long as, while, we are staying here* (**αὐτοῦ**, adv.). **ἕως** with the pres. ind. never can mean *until*. — **σκεπτέον εἶναι**: in the dir. form (G. 246) **σκεπτέον ἐστί** (G. 281, 2). — **ἀσφαλέστατα**: superlative adv. (G. 75). — **ὅπως μένωμεν**: an obj. clause after a verb of *caring for* with the *subj.* (G. 217, N. 1). But in the alternative sentence we have the reg. constr. (G. 217), **ὅπως ἄπιμεν** (G. 200, N. 3 *b*), **ὅπως ἕξομεν**. Many editions have **μενοῦμεν** for **μένωμεν** by conjecture.

Page **11.** — **ἄνευ**, *without* (G. 191, I. **5**). — **οὔτε . . . οὐδέν**, *neither general* (G. 167, 1) *nor private is of any use*.

12. **ὁ δ' ἀνὴρ . . . φίλος ᾖ**, *but the man* (i. e. Cyrus) *is a valuable* (lit. *worth much*, G. 178, N.) *friend, to whomsoever he is a friend* (G. 233). — **ἐχθρός, πολέμιος**, i. e. whomsoever he is *at war with* (**ἐν πολέμῳ**), he comes to hate as a personal enemy, so earnest is he. — **ναυτικήν**: from **ναύτης**, *a sailor*, and that from **ναῦς**. Note the suff. in each case, **ικός, της**. — **ὁμοίως**: with **πάντες**, *which we all alike*. — **δοκοῦμέν μοι καθῆσθαι**: cf. **δοκεῖ** in § 11, and the note. — **αὐτοῦ**: construe with **πόρρω**, *at a distance from him* (G. 182, 2). — **ὥρα** (sc. **ἐστί**): cf. § 11, above.

13. **ἐκ τούτου**, *after this, upon this*. — **ἐκ τοῦ αὐτομάτου**: cf. **ἀπὸ τοῦ αὐτομάτου**, i. 2. 17. — **λέξοντες**, *to say* (G. 277, 3); in the next line **ἐπιδεικνύντες**, *showing* (G. 277, 3 and 6; *Moods and Tenses*, § 109, 5, last ex.). — **ἐκείνου**, i. e. Clearchus. — **εἴη**: indir. question (G. 243). — **ἀπορία**: give its derivation. — **μένειν, ἀπιέναι**: with **ἀπορία** (G. 261, 1).

14. **εἷς δὲ δὴ εἶπε**, *but one in particular proposed*. Both this man and the one who answered him in § 16 doubtless spoke at the instigation of Clearchus. — **ἑλέσθαι**: with **εἶπε**, with which in the sense of *propose* or *command* the inf. is not in indirect disc. (*Moods and Tenses*, § 15, 2, N. 3). Cf. § 8. The six following infinitives, beginning with **ἀγοράζεσθαι**, have the same construction with **ἑλέσθαι**. The conditional sentences dependent on these inf., **εἰ μὴ βούλεται** and **ἐὰν διδῷ** (bis), — being dependent clauses in indirect discourse, — might have been each in the opt. (G. 248, 1), although **εἰ βούλοιτο** would have been ambiguous. So **ὅπως μὴ φθάσωσι** might have

been opt., like ὡς ἀποπλέοιεν, above (G. 248, N.). — ἡ δ' ἀγορὰ . . . στρατεύματι: thrown in parenthetically by the historian to show the absurdity of the proposition. — αἰτεῖν: with two accs. (G. 164). — πλοῖα: *transport-vessels, boats.* — ἐὰν μὴ διδῷ: the verb of the apod. is αἰτεῖν, which after εἶπε, *proposed*, is fut. in force. See G. 223. — φιλίας (sc. οὔσης): pred. adj. (G. 138. Rem.). — ὅστις ἀπάξει: purpose (G. 236). — μηδέ, *not even* (G. 283, 2). — συντάττεσθαι, ἀγοράζεσθαι, συσκευάζεσθαι: the three uses of the mid. voice (G. 199, 1, 2, 3). — τὴν ταχίστην: adv. acc. (G. 160, 2). — προκαταληψομένους: sc. ἄνδρας. The part. expresses purpose (G. 277, 3). — τὰ ἄκρα, i. e. of Mt. Taurus, the pass by which they had entered Cilicia. — ὅπως φθάσωσι: purpose (G. 216). Note the three ways in which purpose has been expressed in this section. — ὅπως . . . καταλαβόντες, *might not seize them first* (G. 279, 4). — ὧν (the antec. is οἱ Κίλικες) is a part. gen. with πολλούς, but a poss. gen. with χρήματα (G. 167, 1 and 6). — πολλοὺς καὶ πολλὰ χρήματα, *many men* (as captives) *and much property.* — ἔχομεν ἀνηρπακότες = ἀνηρπάκαμεν καὶ ἔχομεν: notice the sudden change to direct discourse. — τοσοῦτον, *so much* only (as follows). This refusal to take the lead would embarrass them still more.

15. ὡς μὲν . . . λεγέτω, *let no one speak of me as likely to be general on this occasion;* the part. with ὡς after λεγέτω on the analogy of the constr. explained in G. 280. See also *Moods and Tenses*, § 113, N. 10, (*c*). — στρατηγίαν: cogn. acc. (G. 159). — μηδείς: prohibition (G. 254). — ἐν-ορῶ, *see in* the undertaking. — ποιητέον: sc. ἐστί (G. 281). Since τοῦτο is in the neut. sing. the construction may be regarded either pers. or impers. at pleasure. — ὡς πείσομαι: sc. οὕτω λέγετε from the preceding μηδεὶς λεγέτω. — ὃν ἂν ἕλησθε (G. 232, 3), quemcunque elegeritis. We might have had ᾧ ἄν (G. 153), for which there is slight MS. authority. — ᾗ δυνατὸν μάλιστα, *to the best of my ability;* μάλιστα belonging to πείσομαι, and ᾗ, *as* (G. 87, 2), to ἐστί understood with δυνατόν. Cf. ὡς μάλιστα, ὡς τάχιστα, and note on ὅτι ἀπαρασκευότατον, i. 1. 6. — ἵνα εἰδῆτε: purpose (G. 216). — ὅτι καὶ . . . ἀνθρώπων, *that I know how also to submit to authority as well as any other man that lives;* μάλιστα ἀνθρώπων, *in the highest degree* (*best of all men*, G. 168), belongs to ἐπίσταμαι, and is really superfluous to the sense after ὥς τις καὶ ἄλλος, (*as well*) *as any other man whatsoever* (καί being emphatic). For the latter, εἴ τις καὶ ἄλλος is more common (see i. 4. 15).

16. εὐήθειαν: from εὐήθης, *simple-minded*, from εὖ and ἦθος. Note the suffix (G. 129, 7). — ὥσπερ . . . ποιουμένου, *just as* (*we might ask for them*, G. 277, N. 3), *if Cyrus should make his expedition back again*, i. e. should give up his plans and return home, so as not to need the boats longer. Κύρου ποιουμένου = εἰ Κῦρος ποιοῖτο. — ὡς εὐήθες εἴη, *that it was silly* (G. 243), corresponding to τὴν εὐήθειαν in the clause with μέν. In the dependent clause ᾧ λυμαινόμεθα there is a change to direct discourse (otherwise we should have λυμαίνονται or λυμαίνοιντο, G. 247), which continues to the close of the speech in § 19. — παρὰ τούτου: in the place of the simple τοῦτον. (Cf. the const. with αἰτεῖν in § 14). — ᾧ: dat. of dis-

advantage (G. 184, 3). — πρᾶξις, i. e. πραγ-σις (G. 129, 3), i. e. *plan of operations.*

Page **12.** — εἰ πιστεύσομεν (G. 221, N.), *if we propose to trust;* not equivalent to ἐὰν πιστεύσωμεν, *if we shall trust.* — τί κωλύει . . . προκαταλαμβάνειν (ironical): the order is τί κωλύει (sc. ἡμᾶς) καὶ κελεύειν Κ. προκ. τὰ ἄκρα ἡμῖν; The meaning is, that if they propose to trust Cyrus's guide, they might as well show still greater confidence in Cyrus himself, and tell him to secure the heights for them!

17. ἐγώ: emphatic. — γάρ: the sect. states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — ἃ δοίη: cond. rel. clause (G. 232, 4); so also ᾧ (G. 153) δοίη, following. — μὴ καταδύσῃ: obj. clause after a verb of *fearing* (G. 218); so μὴ ἀγάγῃ, following. — αὐταῖς ταῖς τριήρεσι, *triremes and all* (G. 188, 5). The trireme (τρεῖς, ἄρω; Lat. tri-rēmis) was a war-vessel with three banks of oars. It is hardly possible that the πλοῖα, *transports* for troops, here mentioned, can be soberly called *triremes;* it is probable that αὐταῖς ταῖς τριήρεσι is added to καταδύσῃ to heighten the absurdity, — "*fleet and all,*" as we sometimes say "horse, foot, and dragoons" or "bag and baggage." There is, however, some MS. authority for omitting αὐταῖς, in which case ταῖς τριήρεσι will mean *by his own triremes.* — φοβοίμην: a stronger word than ὀκνέω, used to indicate a climax of feeling. — ὅθεν, i. e. ἐκεῖσε ὅθεν, *to the place from which.* — οὐχ οἷόν τε ἔσται, *it will not be possible* (G. 151, N. 4^2). The antecedent of ὅθεν is obviously definite (note the neg., G. 230). If he had wished to speak less vividly he would have said, ὅθεν οὐκ ἂν οἷόν τε εἴη. — ἀπιών = εἰ ἀπίοιμι (G. 277, 4). — ἄκοντος Κύρου, sc. ὄντος: the adjs. ἑκών and ἄκων are often used in this way without ὤν, as if themselves participles. — λαθεῖν . . . ἀπελθών, *to get off without his knowing it* (G. 279, 4).

18. ἄνδρας: subj. of ἐρωτᾶν. The whole sentence from ἄνδρας to the end of § 19 (except the parenth. οὕτω . . . ἀπίοιμεν) is the subj. of δοκεῖ. — οἵτινες, *such as are* (sc. εἰσί). — τί . . . χρῆσθαι, *what* (G. 149, 2^2) *use he wishes to make of us* (G. 188, 1, N. 2, entire). The same use of the cases in οἵαπερ (for οἵανπερ by assimilation, G. 153) . . . τοῖς ξένοις. — πρόσθεν: for the time referred to, cf. i. 1. 2.

19. τῆς πρόσθεν, *than the former one,* sc. πράξεως (G. 175, 1). — ἐὰν φαίνηται, ἀξιοῦν: note the not infrequent use of the inf. in a future sense as the apod. of this class of cond. sentence (G. 223). A case just precedes in § 18 in ἐὰν ᾖ, ἕπεσθαι, and another follows in ὅ τι δ' ἂν λέγῃ ἀναγγεῖλαι (G. 232, 3). — ἀξιοῦν, *demand,* i. e. the deputies (ἄνδρας) mentioned in § 18. ἀναγγεῖλαι has the same subj.; but βουλεύεσθαι has ἡμᾶς expressed. — πείσαντα: e. g. by means of greater pay. Cf. § 21. — πρὸς φιλίαν, *in friendship.* — ἑπόμενοι, ἀπιόντες: these might be respectively εἰ ἑποίμεθα, εἰ ἀπίοιμεν (G. 277, 4). — φίλοι, πρόθυμοι: pred. adjs. Give the der. of πρό-θυμος. — πρὸς ταῦτα, *with respect to this* (G. 191, VI. 6, 3 *c*).

20. ἔδοξε ταῦτα, *this was approved.* The ordinary beginning of an Athenian decree was ταῦτα ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, i. e. *be it enacted by the*

Senate and the People. — ἠρώτων τὰ δόξαντα, *made the inquiries agreed upon* (i. e. ἃ ἔδοξεν). For the dat. with δοκέω in this sense (*to seem good* or *best*), see G. 184, 2. — ὅτι ἀκούει: he said ἀκούω, *I have heard*, etc. The Greek, like other languages, often uses the pres. of such verbs as *I hear*, *I learn*, *I say*, even when their action is strictly finished (*Moods and Tenses*, § 10, 1, N. 5). — ἐχθρὸν ἄνδρα: note the difference between ἐχθρός and πολέμιος (see note on § 12, above). — εἶναι, *was*, as a matter of hearsay, while ὄντα would have implied more responsibility for the fact on the part of the speaker (G. 280, with N. 3). — ἀπέχοντα . . . σταθμούς, *twelve stages off* or *distant* (ἀπέχοντα with Ἀβροκόμαν, G. 276, 1). — πρὸς τοῦτον, *to him*, with an implied sense of *against*, which would be expressed properly by ἐπί. — χρῄζειν ἐπιθεῖναι: give the dir. form. — ἡμεῖς ἐκεῖ, κ. τ. λ.: the quot. here becomes direct. It should be noted with what remarkable ease the Greek, contrary to the Eng. idiom, allows this transition from the indirect to the direct form. Cf. § 16.

21. αἱρετοί: verbal from αἱρέω (G. 117, 3). — τοῖς δὲ . . . ἦν, *but they had*, etc. (G. 143, 1, N. 2; 184, 4). — ὑπ-οψία: the suff. expresses action (cf. G. 129, 3). — ὅτι ἄγει: quoted without change of mood after τοῖς δὲ ὑποψία ἦν = ὑπώπτευον δέ. But below, after ἤκουσεν, with change of mood, ὅτι ἄγοι (G. 243). — πρὸς βασιλέα: as πρὸς τοῦτον in § 20. — ἐδόκει: why ἐδόκει here, but ἔδοξε (aor.) in § 20? — προσαιτοῦσι μισθόν, *ask additional* (πρός) *pay*. — ἡμι-όλιον: der.? — δώσειν: note the tense (G. 203, N. 2). — οὗ, i. e. τούτου οὗ, *than that which*, οὗ for ὅ by attraction: cf. ᾧ in § 17 and οἷπερ in § 18. The gen. goes with ἡμιόλιον, which has the force of a comparative, *a half more* (G. 175, 1, N. 1). — δαρεικοῦ: see note on i. 7. 18. — τοῦ μηνός, *each month* (G. 179, 1). — ἐν τῷ φανερῷ = φανερῶς (G. 139, 2). This implies that there was a secret understanding of the real facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland (in place of the twelve proposed in § 20) before announcing publicly his real purpose.

CHAPTER IV.

SYNOPSIS: Cyrus proceeds to the river Psarus, thence to the river Pyramus, and finally reaches Issi upon the sea-coast, the last city in Cilicia (1). Here he remains three days, during which time his fleet arrives. He is also joined by the Greek mercenaries who desert from Abrocŏmas (2, 3). Hence he proceeds to the Gates of Cilicia and Syria. Abrocomas does not attempt to bar his passage, but retreats towards Babylon (4, 5). Cyrus advances through Syria, and is deserted at Myriandrus by Xenias and Pasion. It is rumored that he will pursue them (6, 7); but calling his Greek generals together, he announces that he shall not do so. This decision pleases the Greeks, and they accompany him with greater alacrity (8, 9). He crosses the Psarus and reaches the sources of the Dardas, where he burns the palace of the Syrian governor (9, 10). At Thapsăcus on the Euphrates he announces the real object of his expedition (11).

The troops refuse to go on without extra pay (12), which Cyrus agrees to give them. Menon, in the mean time, urges his troops to cross the Euphrates before the others decide, and so win the favor of Cyrus by seeming most forward in his service (13–15). They comply, and Cyrus expresses his satisfaction (16). He then crosses the Euphrates with the rest of his troops, and proceeds to the Araxes, where he remains three days (17–19).

Page **13.** — 1. It is now the last of spring, and the army has been on the march four months. The distance from Sardis thus far travelled is 222 parasangs. Review on the map the route travelled up to Tarsi. — **στάδιον**: the common Greek standard of length, equal to 606¾ Eng. feet, somewhat less than a furlong. This was the length of the **στάδιον**, or course for foot-races, at Olympia, which measured exactly 600 Greek feet. The noun is *heterogeneous* (G. 60, 2): cf. **στάδιοι** in § 4. — **ἐσχάτην**: without the art., where we should use it. Cf. i. 2. 10. — **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea.*

2. **Κύρῳ**: for the case cf. **αὐτῷ** in i. 2. 4, and note. The fleet is the one already mentioned in i. 2. 21. — **ἐπ' αὐταῖς**, *over them*, but below in § 3 **ἐπὶ τῶν νεῶν** (**ἐπί** with the gen.), *on board the ships.* — **ναύ-αρχος**, *admiral* (for **ναυ-** see G. 131, 1, N.). — **ἡγεῖτο δ' αὐταῖς**, *conducted them* (G. 171, 3, N). — **ἑτέρας**, *besides.* So often **ἄλλος**. — **ἐπολιόρκει**, *had been besieging;* so **συνεπολέμει**: the subj. of both of these verbs is a pronoun referring to Tamos. Cf. for the tense **ἐτύγχανεν**, i. 1. 8. — **ὅτε ἦν**, *since it had been* (G. 250). — **αὐτόν**, i. e. Tissaphernes.

3. **μετάπεμπτος**, *sent for* (G. 117, 3), equal to **μεταπεμφθείς**, and so followed by **ὑπὸ Κύρου** (G. 197, 1). Chirisophus was sent with these troops from Sparta in return for the aid rendered the Lacedaemonians by Cyrus during the Peloponnesian War. He became in the retreat senior commander. — **ὧν . . . Κύρου**, *the command of whom he (now) held under Cyrus.* — **ὥρμουν**, *lay at anchor*, from **ὅρμος**, *a roadstead.* The quarters of Cyrus, it would appear, were pitched close upon the sea. — **οἱ παρ' Ἀβροκόμα**: cf. **τῶν παρὰ βασιλέως** in i. 1. 5, and note. For the gen. **Ἀβροκόμα**, see G. 39, 3. This Doric gen. in Attic is found chiefly in foreign proper names. — **μισθο-φόροι**: give its der. (G. 131, 1).

4. **πύλας**: the article omitted, the noun being used almost as a proper name. The pass itself is here meant. — **ἦσαν δὲ ταῦτα**, *and these (gates) consisted of:* **ταῦτα** for **αὗται** because of **τείχη**, and **ἦσαν** for **ἦν** (G. 135, 2) because the *two* walls were in the writer's mind. — **τὸ . . . τὸ πρὸ τῆς Κιλικίας**: position of the attrib. phrase (G. 142, 2). After **ἔσωθεν**, sc. **τεῖχος**. — **εἶχε**: not, of course, in person. — **διὰ μέσου τούτων**: cf. **διὰ μέσου τῆς πόλεως**, i. 2. 23, and note. — **ἅπαν τὸ μέσον**, *the entire distance between.* — **τειχῶν**: poss. gen. (G. 167, 1). — **ἦσαν** agrees with **στάδιοι** (G. 135, N. 4). — **καθήκοντα**: to be connected with **ἦν**, **ἦν καθήκοντα** being equivalent to **καθῆκε**. — **ὕπερθεν**, i. e. *overhanging* the pass. — **ἐφειστήκεσαν πύλαι**, *gates had been set* in each wall. Here **πύλαι** has its proper meaning of *gates*, large and double like those in a city wall.

5. ἕνεκα, *on account of* (G. 191, I. 5). Commonly placed after the word it governs, or one of the modifiers of that word (as here). — ἀποβιβάσειεν, παρέλθοιεν: change of subj. Diff. between βιβάζω and βαίνω? — εἴσω καὶ ἔξω, i. e. on both sides of the *Syrian* wall, that he might attack A. both in front and rear. The distance between the two walls was over a third of a mile (three stades). — εἰ φυλάττοιεν: if the preceding optatives were subjunctives (G. 216, 2) this clause might be ἐὰν φυλάττωσιν.

Page **14.** — ὅπερ, *just the thing which*, referring to the clause just preceding. — ἔχοντα, *since he had* (G. 277, 2). — ὄντα: quoted (G. 280). Cf. ἀκούει εἶναι in i. 3. 20, and note. — ὡς ἐλέγετο: probably personal, *as he was said*. Cf. i. 2. 8, note. — μυριάδας: Eng. der.?

6. ἐμπόριον, *mart*, Lat. and Eng. emporium, from ἔμπορος (περάω, πέρα, cf. πορεύω), *a traveller, merchant*, distinguished from the κάπηλος (cf. τὰ καπηλεῖα, i. 2. 24) by his importing goods in person. — ἦν: we might have had ἐστί. Cf. ἀθροίζονται in i. 1. 2, and note. — τὸ χωρίον: the subject; the predicate noun (here ἐμπόριον) generally omits the article. — αὐτόθι: formed with the suff. θι (G. 61). — ὁλκάς is (properly) *a ship that is towed* (ἕλκω), *merchantman*.

7. Μεγαρεύς: a gentile noun (see G. 129, 10). — τὰ . . . ἐνθέμενοι, *putting on board* (G. 199, 3) *their most valuable effects*. — ὡς μέν, κ. τ. λ.: the correl. clause with δέ is omitted; but μέν implies that there was another opinion in the camp. — ἐδόκουν: personal; cf. note on δοκεῖ, i. 3. 11. — φιλοτιμηθέντες, *since they were jealous* (G. 277, 2): ὅτι . . . εἶα Κῦρος is also causal (G. 250). — ἀπελθόντας: see i. 3. 7. — ὡς ἀπιόντας: purpose (G. 277, 3; 200, N. 3 *b*). Cf. ὡς ἀποκτενῶν, i. 1. 3. — καὶ οὐ: sc. ἰόντας from the preceding ἀπιόντας. — διῆλθε λόγος, *a report went abroad*. — ὅτι διώκοι: quoted (G. 243). — τριήρεσι: the means (G. 188, 1). — ὡς δειλοὺς . . . ληφθῆναι, *that they might be captured, because* (in the opinion of οἱ μέν, G. 277, N. 2) *they were cowards*. — εἰ ἁλώσοιντο: fut. of ἁλίσκομαι. For the mood, G. 226, 4, N. 1; 248, 2. For εἰ ἁλώσονται of the direct form, see G. 223, N. 1. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general instance of this is given in i. 9. 13.

8. ἀλλ' . . . ἐπιστάσθωσαν, *but, however, let them well* (emphasized by γέ) *know*. — ἀποδεδράκασιν, ἀποπεφεύγασιν: the first means *to escape by stealth*, like a runaway slave; the second, *to escape by rapid flight*, so as not to be caught. The clauses that follow make this distinction clear. — ὅπῃ οἴχονται, *in what direction* (G. 87, 2) *they are gone* (G. 200, N. 3). — τριήρεις, πλοῖον: cf. note on i. 3. 17. — ὥστε ἐλεῖν: result (G. 266, 1). — μὰ τοὺς θεούς: note that the oath is neg. (G. 163). — οὐδ' . . . οὐδείς: emphatic neg. (G. 283, 9). — ἕως ἂν παρῇ τις, *as long as any one stays by me*, general suppos. in pres. time (G. 233). So ἐπειδὰν βούληται. — αὐτούς: pl. though referring to τὶς. Cf. πάντας, i. 1. 5, and note. — κακῶς ποιῶ, *maltreat* (G. 165, N. 1[1]). — περί, *in respect to, to*. — φρουρούμενα, *guarded*, i. e. under the protection of the resident garrison. Though the modifier of both τέκνα and γυναῖκας, φρουρούμενα is neut., since these are looked upon as articles of property. For Tralles, see the map, Lydia. — τούτων στερήσονται:

the passive (G. 197, 1) of the const. explained in G. 164, N. 2. — By this unlooked-for clemency Cyrus got the good-will of the Greeks (cf. what immediately follows) and lost little; for though the generals deserted, their troops remained, numbering some 5000 or 6000.

9. εἴ τις . . . ἀνάβασιν, *if* (*there was*) *any one* (*who*) *was even somewhat discouraged in regard to the expedition.* — τὴν ἀρετήν, *the magnanimity.*

Page **15.** — μετὰ ταῦτα: mark the asyndeton. — ὄντα, *which was* (G. 276, 1). — πλέθρου: pred. gen. of measure (G. 169, 3) after ὄντα modifying ποταμόν, τὸ εὖρος being an acc. of spec. (G. 160, 1); but below in § 10 τὸ εὖρος is the subj. of ἦν understood, πλέθρου having the same const. that it has here. For still another const., see i. 2. 5. — πραέων, *tame* (G. 70, N. 2). — ἐνόμιζον, εἴων: cf. ἦν in § 6, and the note. For the two accs. after ἐνόμιζον, see G. 166. — ἀδικεῖν: sc. τινά as subj. — Παρυσάτιδος . . . δεδομέναι, *belonged to Parysatis* (G. 169, 1), *having been given her for girdle-money* (cf. our "pin-money").

10. Δάρδατος: the *Dardas*. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsăcus. — ἦσαν: cf. for the number, i. 2. 23, and note. — ἄρξαντος: note the tense. Belĕsys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — αὐτὸν ἐξέκοψε, *cut it off*; ἐκ-κόπτω means lit. *to cut* trees *out of* a wood. — κατέκαυσεν: κατα-καίω, *to burn down* (or, as we sometimes say, *to burn up*); but ἀνα-καίω, *to kindle* (*kindle up*), with reference to the direction of the flames.

11. Cyrus now openly declares the real object of the expedition, which must have already been apparent to the Greeks for some time. Cf. i. 3. 20, and i. 4. 5. They had continued on, however, intending at the Euphrates to demand higher pay (§ 12), which Cyrus now agrees (§ 13) to give them. — ὅτι ἔσοιτο: note the tense and give the dir. form (G. 243). — εἰς Βαβυλῶνα: not *at Babylon*, but connect with ἡ ὁδὸς ἔσοιτο directly.

12. ποιήσαντες ἐκκλησίαν: cf. συνήγαγεν ἐκκλησίαν in i. 3. 2. — ἐχαλέπαινον: a denom. verb in αἰνω (G. 130, 7) from χαλεπός. This anger of the soldiers was, doubtless, more or less feigned, to force from Cyrus the greater pay. — στρατηγοῖς: case (G. 184, 2). — αὐτοὺς . . . κρύπτειν: what they said (speaking of them) was πάλαι ταῦτ' εἰδότες κρύπτουσι (G. 200, N. 4), *though they have known* (G. 277, 5) *this for a long time, they have been keeping it secret* (G. 246); or, if they addressed them directly, which is more spirited, πάλαι ταῦτ' εἰδότες κρύπτετε. Eng. der. from κρύπτω? — οὐκ ἔφασαν ἰέναι: cf. the same phrase i. 3. 1, and note. — τὶς: Cyrus, of course. — χρήματα: it was not an increase of their regular pay (μισθός) that they demanded, but a *bounty*. — ὥσπερ: sc. ἔδωκε, *as he had given it*. — προτέροις: pred. to ἀναβᾶσι (G. 138, 7); the verbal form would be οἳ ἀνέβησαν πρότεροι. Cf. προτέρα, i. 2. 25. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — καὶ ταῦτα, *and that too*, sc. ἐποίησε. — ἰόντων: sc. ἐκείνων, referring to the οἱ ἀναβάντες. The part. ἰόντων is concessive (G. 277, 5), but καλοῦντος causal (G. 277, 2); the latter is opposed to ἐπὶ μάχην, not to ἰόντων.

13. ὑπέσχετο δώσειν: he might have used δοῦναι or διδόναι (G. 203, N. 2). — πέντε μνᾶς: about $90.00. The μνᾶ of 100 drachmas was $\frac{1}{60}$ of a talent; the latter was a weight of silver which at the present day would be worth about $1080. — ἀργυρίου: genitive of material (G. 167, 4). — ἐπὴν ἥκωσι: cond. rel. clause (G. 232, 3). So μέχρι ἂν καταστήσῃ (G. 239, 2). — τὸν μισθόν: a daric and a half a month (i. 3. 21). — ἐντελῆ: predicate adj. The der. of ἐν-τελής? — τὸ πολύ, *the greater part* (G. 142, 2, N. 3 *b*). — πρὶν εἶναι, *before it was* (G. 274). This const. occurs again in § 14 (in exactly the words used here) and in § 16. — πότερον . . . ἢ: double indir. quest. (G. 282, 5). — οὔ: accented at the end of the sentence (G. 29, N. 1). The meaning of the word *proclitic?* — τῶν ἄλλων: case (G. 182, 2). — Give the dir. form of all the quoted sentences in this and the preceding section.

Page **16.** — 14. πεισθῆτε: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., *obey.* — οὔτε . . . πονήσαντες, *without either toil or danger* (G. 277, 2). — τῶν ἄλλων: with στρατιωτῶν, *the rest of the soldiers* (G. 142, 2, N. 3). The gen. is in a sort of double const., first with πλέον (G. 175, 1), and then with προ-τιμήσεσθε (G. 177). The object is to emphasize the great advantage over the rest to be gained by following his advice. προτιμήσεσθε is a mid. with pass. force. — τοὺς Ἕλληνας: subj. of ἕπεσθαι, which in turn is the obj. of δεῖται.

15. ψηφίσωνται, *to vote*, properly by depositing the white or black pebble (ψῆφος) in the urn, but in fact of much broader application: ψῆφος, *a worn stone, pebble*, from ψάω, *to rub.* — ὑμεῖς . . . διαβαίνειν, *you* (emphatic) *will have credit of being the cause of it, since you were the first to cross* (G. 262, 2; 171, 1). — ὑμῖν . . . ἀποδώσει: χάριν οἶδα (fut. εἴσομαι) is the Lat. gratiam habeo, χάριν ἀποδίδωμι is gratiam refero. Transl. *Cyrus will feel his obligation to you and meet it.* — ἐπίσταται: sc. χάριν ἀποδιδόναι. — εἴ τις καὶ ἄλλος: cf. the clause at the end of i. 3. 15. — ἀπο-ψηφίσωνται, *vote "No."* — τοὔμπαλιν, i. e. τὸ ἔμπαλιν (G. 11). — ὡς . . . πειθομένοις (G. 277, N. 2) *because (as he will feel) you alone carried out his wishes.* — πιστοτάτοις χρήσεται, *will treat you as most trustworthy:* see note on τῶν πιστῶν, i. 5. 15. — λοχαγίας: from λοχ-αγός, as στρατηγία from στρατ-ηγός. — ἄλλου . . . δέησθε (G. 232, 3), *whatever else you may want:* ἄλλου (for ἄλλο) agrees with οὑτινος by *inverted assimilation* (G. 153, N. 4); it may, however, be explained as a genitive after τεύξεσθε (G. 171, 1), although τυγχάνω generally takes the accus. when a gen. of the *source* is added (G. 176, 1), as Κύρου here.

16. ἐπείθοντο, διέβησαν: note the diff. in tense. — διαβεβηκότες, *that they had crossed* (G. 280). — ἦσθη: see i. 2. 18. — Γλοῦς, *Glus*, son of the admiral Tamos, ii. 1. 3. — Ἐγὼ μὲν . . . μελήσει: note the frequent expression of the pers. pron. in this section to emphasize the contrast. — ὅπως ἐπαινέσετε: this obj. clause (G. 217) is in fact here a gen. (G. 171, 2, N. 2).

17. εὐτυχῆσαι: from εὐ-τυχής, *fortunate* (G. 130, 2). — ἐλέγετο πέμψαι, *he was said to have sent*, personal construction. — μεγαλοπρεπῶς, *with great liberality*, from μεγαλο-πρεπής (G. 74, 1; 131, 1). — τὸ ἄλλο στράτευμα ἅπαν: the order of crossing was: Menon's force, Cyrus and the barbarians,

and then the rest of the Greek army. — ἀνωτέρω: the comp. of the adverb ἄνω (G. 75, N. 1). — τῶν μαστῶν: μαστός is *one of the breasts*, στέρνον (i. 8. 26) *the breast, chest.*

18. οἱ δὲ . . . πλοίοις: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was οὐπώποθ' (οὐ-πώ-ποτε) οὗτος ὁ ποταμὸς διαβατὸς (διαβαίνω, G. 117, 3) ἐγένετο πεζῇ εἰ μὴ νῦν (*except now*, emphasizing οὐπώποτε), ἀλλὰ (διαβατὸς ἐγένετο) πλοίοις (G. 188, 1). Note the change of νῦν to τότε in passing from dir. to indir. disc. In the same way the person of the quoted verbs is often changed. — ἃ τότε . . . διαβῇ: a statement added by the historian. — κατέκαυσεν: plup. in force. — ἵνα . . . διαβῇ: note the mood (G. 216, 2). — ἐδόκει δὴ . . . βασιλεύσοντι, *it appeared accordingly that it* (i. e. the lowness of the river) *was a divine intervention* (G. 139, 1), *and that the river had plainly retired before Cyrus, because* (*he was*) *about to be king.* The sentiment rather of the truculent Thapsacēni than of the historian.

19. ἐπεσιτίσαντο: because they were about to cross the desert of Arabia. See the map.

CHAPTER V.

SYNOPSIS: The march is continued through the desert of Arabia along the northern bank of the Euphrates (1). The horsemen hunt the wild animals in which the plain abounds (2, 3). The deserted city Corsōte on the river Mascas is reached (4). Thence Cyrus marches thirteen days through the desert, and many of the beasts of burden perish from hunger (5). Grain failing, the soldiers live upon flesh (6). Once during this time the wagons are stuck in the mud, and the Persian nobles assist the barbarians in getting them out (7, 8). Cyrus marches with the greatest speed possible, hoping to find the King unprepared (9). The soldiers cross the Euphrates, on rafts made of skins, to Charmande, where they purchase food and wine (10). Here a dispute arises between the troops of Clearchus and Menon, and Clearchus narrowly escapes being killed (11–14). Cyrus comes up and succeeds in quelling the disturbance (15–17).

Page **17.** — 1. τῆς Ἀραβίας: occupied by roving tribes of Arabs called by Strabo Ἄραβες Σκηνῖται (from σκηνή). See map. — ἔχων, *with* (G. 277, 6). — ἐρήμους, *desert.* Eng. der.? — τόπῳ, *region.* — ἦν μὲν . . θάλαττα, *the ground was wholly a level plain, just like the sea:* ἅπαν to be construed with πεδίον, where we should expect rather ἅπασα modifying γῆ. Cf. iv. 4. 1. — ἀψινθίου: cf. Tristia per vacuos horrent absinthia campos. Ovid. *Pont.*, iii. 1. 23. — ἅπαντα: plur., though the preceding τι is sing., *if there was anything else*, etc., *they were all*, etc. Cf. ὅστις . . . πάντας, i. 1. 5. — δένδρον . . . ἐνῆν, *but there was no tree* (emphatic) *in it.*

2. πλεῖστοι, *very many.* — ὄνοι ἄγριοι: Crosby cites Job xxxix. 5–8. — στρουθοί: the στρουθός was properly a small bird of the sparrow kind, but ὁ μέγας στρουθός, *the ostrich.* (Note the der. of the Eng. word *ostrich.*) ἡ στρουθός also (fem.) was used without μεγάλη in the same sense. Cf. § 3, below. — ἐπεὶ διώκοι, ἔστασαν (G. 124, 1): for the opt. see G. 233.

So ἐπεὶ πλησιάζοιεν, ἐποίουν. — ταὐτόν: for τὸ αὐτό (G. 79, 2, N., end). — καὶ οὐκ . . . διαδεχόμενοι, *and it was impossible to capture them, unless the horsemen, taking their places at intervals, hunted* (G. 225) *them in succession* (διαδεχόμενοι, sc. ἀλλήλοις). — ἐλαφείοις: sc. κρέασι.

3. πολὺ γὰρ . . . χρωμένη, *for it withdrew to a great distance in its flight, using its feet in running* (manner, G. 188, 1), *and its wings* (*by*) *raising them like a sail.* — ἂν (i. e. ἐὰν) ἀνιστῇ, ἔστι (G. 28, N. 1, end): general supposition in present time (G. 225). — ἦν resumes the narrative style.

4. πλεθριαῖον: we might have had πλέθρου (cf. i. 2. 23). — ἐρήμη: not *uninhabited* as opposed to οἰκουμένη (i. 2. 6), but *abandoned.* — ὄνομα δ' αὐτῇ (sc. ἐστί) has Κορσωτή as pred. nom., as if it were ὀνομάζεται δέ (Krüg.). For a different const. used to express the same thought, cf. i. 4. 11. — περιερρεῖτο: the pass. of a verb made trans. (the simple ῥέω, *to flow*, is intrans.) by the prep. in comp., as in Eng., *was flowed about.* — κύκλῳ: manner (G. 188, 1). — ἐπεσιτίσαντο: Corsōte thus appears to have been a depot of supplies in the midst of the desert.

5. Πύλας, i. e. τὰς Βαβυλωνίας, *the pass into Babylonia*, on the north of the Euphrates. See map. — ὑπὸ λιμοῦ, *from hunger* (G. 191, VI. **7**, 1 *c*). — ἄλλο, *besides.* — οὐδὲ οὐδέν (G. 283, 9). — ὄνους ἀλέτας, *mill-stones.* From the ass, as a beast of burden, the term ὄνος came to have various derived meanings, as *windlass* in Her. vii. 36 (ὄνοισι ξυλίνοισι), and here *the upper mill-stone:* ἀλέτας is a noun used adj., lit. *grinders.* — παρὰ τὸν ποταμόν: why the acc.?

Page **18.** — 6. Λυδίᾳ: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Her. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — καὶ πρίασθαι . . . σίγλων: expressed in full this would be καὶ πρίασθαι (τὸν σῖτον) οὐκ ἦν, εἰ μὴ . . . βαρβαρικῷ (πρίασθαι ἦν) τὴν καπίθην, κ. τ. λ. — ἀλεύρων: gen. of material (G. 167, 4). — τεττάρων σίγλων: gen. of price (G. 178). — δύναται, *is worth*, transitive. The *siglus* was worth in our money about 22½ cts. — Ἀττικοὺς: in agreement with ὀβολούς, though modifying also ἡμιωβόλιον. — ἐχώρει, *held*, lit. *had room* (χώραν) *for.* The *choenix* was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or more than fifty times as much as it cost at Athens about this time. (See Boeckh's *Public Econ. of the Athen.*, Bk. I. § 15.) — κρέα . . . διεγίγνοντο, *the soldiers subsisted therefore by eating* (or simply *on*) *flesh.*

7. ἦν . . οὕς, *some of these marches*, ἦν οὕς being a past form of the common ἔστιν οἵ (G. 152, N. 2). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — οὕς: cogn. acc. (G. 159) to ἤλαυνεν. — μακρούς: *pred.* adj. (G. 138, Rem.). — ὁπότε βούλοιτο: cf. ἐπεὶ διώκοι in § 2, and note. — καὶ δή: adding a special fact, *and once in particular.* — ταῖς ἁμάξαις δυσπορεύτου, *hard* (G. 131, 4 *b*) *for the wagons* (G. 184, 3) *to get through.* — στρατοῦ: part. gen. with a verb (G. 170, 1). — συν-εκ-βιβάζειν, *to aid in getting out.* So two lines below συνεπισπεῦσαι, *to aid* (σύν) *in hurrying on.*

8. ὥσπερ ὀργῇ, *just as if* (sc. κελεύων as protasis, G. 277, N. 3) *in anger* (manner, G. 188, 1). — θεάσασθαι: prop. *to look upon* (with interest or wonder), while ἰδεῖν is *to see* in general. — πορφυροῦς: from πορφύρα, *the purple fish,* murex (cf. G. 129, 14). — ἵεντο, *sent themselves, rushed.* — ὥσπερ . . . νίκης, *just as one would run* (i. e. in a foot-race at the public games) *to get the victory.* περὶ νίκης implies the prot. (G. 226, 1), *if he should be running for* (περί, *about, concerning,* expressing the *aim*) *victory.* — καὶ . . . γηλόφου, *even* (modifying the entire phrase that follows) *down a very* (μάλα) *steep hill.* — ἔχοντες . . . ἀναξυρίδας, *having on both the costly tunics and colored trousers which they are in the habit of wearing:* τούτους marks the dress as one generally known. — ἔνιοι: see note on ἦν οὓς in § 7, and G. 152, N. 2. — εἰσ-πήδησαν εἰς: cf. ἐκ-βαλεῖν ἐκ, i. 2. 1, and note. — θᾶττον ἢ . . . ᾤετο, *more quickly than* (omit ὡς, *as,* in Eng.) *one would have thought* (*it possible, if he had not seen it*). For ἂν ᾤετο (see οἶμαι) see G. 226, 2 *b*. — μετεώρους ἐξεκόμισαν, i. e. *lifted and carried out.*

9. τὸ σύμπαν, *upon the whole, in general* (G. 160, 2). — δῆλος . . . σπεύδων, *Cyrus himself* (ὡς) *showed that he was making haste* (G. 280, N. 1 and N. 4). — ὁδὸν: acc. of extent of space (G. 161). — ἀναγκαίου: from ἀνάγκη (G. 129, 12). — ὅσῳ . . . τοσούτῳ, quanto . . . tanto, *the . . . the* (G. 188, 2). — ὅσῳ . . . μαχεῖσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θᾶττον ἔλθω, τοσούτῳ . . . μαχοῦμαι (G. 247). — ἀπαρασκευοτέρῳ: pred. adj. — σχολαίτερον: comparative adv. (G. 75) formed as if from σχολῇ rather than σχολαῖος. See the lexicon. — συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαίτερον ἔλθω, τοσούτῳ πλέον συναγείρεται βασιλεῖ στράτευμα, *the greater* (*will be the*) *army* (*that*) *is now collecting for the King,* where συναγείρεται expresses an action in progress, but implies the *future* size of the army which is now collecting, and would, therefore, be a natural apod. to ὅσῳ ἂν ἔλθῃ (G. 232, 3; cf. 223). — καὶ συνιδεῖν . . . οὖσα, *but, further* (καί), *the attentive observer could see at a glance* (συν-ιδεῖν) *that the King's empire was strong in its extent of territory and number of inhabitants,* etc. συνιδεῖν is first introduced as subj. of ἦν, *it was possible to see,* and the natural constr. would have been τὴν ἀρχὴν ἰσχυρὰν οὖσαν. But after τὸν νοῦν the writer's point of view changes, and the rest of the sentence is constructed (by *anacoluthon*) as if for συνιδεῖν ἦν the nearly equivalent δήλη ἦν had been used (G. 280, N. 1). — προσέχειν τὸν νοῦν, animum advertere or animadvertere. — πλήθει, both *extent* and *number,* takes the two gen. by *zeugma* (ζεῦγμα, *joining*). — διεσπάσθαι: perf. — διὰ ταχέων, *with speed,* lit. *through quick* (*measures*). — εἰ . . . ἐποιεῖτο, i. e. in case of a vigorous attack.

Page **19.** — 10. πέραν τοῦ ποταμοῦ, *across the river* (G. 182, 2), i. e. on its southern bank. — κατά, *over against, opposite.* — ἐρήμους σταθμούς: see § 1 and § 5, above. — ὄνομα δὲ Χαρμάνδη: see note on § 4, above. — διφθέρας: Eng. der.? — σκεπάσματα, *as coverings* (G. 137, N. 4). — διφθέρας, χόρτου: double obj. (G. 172, 2). — συνέσπων: see συ-σπάω (G. 16, 5, N. 3). — ὡς μὴ ἅπτεσθαι: result (G. 266, N. 1). — ἐκ, ἀπό: the one *out of,* the other *off of* (G. 191, I. 2 and 3). — τοῦτο . . . πλεῖστον, *for this* (*thing*) *was very abundant in the country,* τοῦτο neuter, though referring to μελίνης.

11. ἀμφιλεξάντων τι, *having had some dispute.* — ἀδικεῖν . . . Μένωνος, *that Menon's soldier* (probably one of two who began the quarrel) *was in the wrong* (G. 260, 2). Note the perf. force of ἀδικεῖν, to be ἄδικος, *to have done wrong* (*Moods and Tenses*, § 10, 1, N. 4). — ἐνέβαλεν: probably on the spot, with his own staff, after the Spartan fashion. Cf. ii. 3. 11. — ἐχαλέπαινον . . . Κλεάρχῳ, *took it hard* (χαλεπός), *and were exceedingly angry at Clearchus* (G. 184, 2).

12. ἡμέρᾳ: dat. of time (G. 189). — διάβασιν: a *crossing*, first the *act* (see G. 129, 3) and then, as here, the *place*. — τὴν ἀγοράν, *the marketing* (see § 10). — σὺν . . . αὐτόν, *with few* (G. 138, Rem.) *about him*, lit. *with those about him* (*being*) *few*. — προσ-ήλαυνε, δι-ελαύνοντα (G. 280): note the force of the prepositions in comp. — ἵησι τῇ ἀξίνῃ, *hurls his axe at him*, lit. *sends* (*at him*, sc. αὐτοῦ, G. 171, 1) *with his axe* (G. 188, 1). — αὐτοῦ (G. 171, 1). — λίθῳ: sc. ἵησι.

13. καταφεύγει: diff. in meaning from ἀπο-φεύγω, i. 4. 8? — αὐτοῦ, *there*, i. e. where they were. — τὰς ἀσπίδας . . . θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — τοὺς ἱππέας: not mentioned in i. 2. 9. — οἳ ἦσαν αὐτῷ = οὓς εἶχεν. — οἱ πλεῖστοι: sc. ἦσαν. — ἐκπεπλῆχθαι, *were thoroughly frightened* (G. 202, 2, N. 2; 266, 1). — οἱ δέ, *but others*, as if τοὺς μέν stood with τρέχειν. — ἔστασαν, *stood* (*still*). See G. 124, 1. — τῷ πράγματι: cause (G. 188, 1).

14. ἔτυχε . . . προσιών, *happened to be coming on later* (G. 279, 4). — αὐτῷ (G. 186). — ἑπομένη: in the same construction as προσιών. ἔτυχε . . . ὁπλιτῶν is parenthetic, and οὖν resumes the narration. — εἰς τὸ μέσον, *between*. — ἄγων: sc. τὴν τάξιν.

Page **20.** — ἔθετο τὰ ὅπλα, *halted under arms.* τίθεσθαι τὰ ὅπλα literally means *to ground arms*, i. e. to stand with the spear and shield resting on the ground. But it sometimes means *to take up any military position* or simply *to appear under arms* (properly in military line), where the original meaning disappears. In § 17, below, κατὰ χώραν ἔθεντο τὰ ὅπλα means *they moved back to their former places*, i. e. to their quarters, where they had been before the quarrel. It is probable that τίθεσθαι τὰ ὅπλα never means *to stack* or *pile arms*. — αὐτοῦ . . . καταλευσθῆναι, *when he* (i. e. Clearchus) *had barely escaped*, lit. *had wanted little* (G. 172, 1) *of, being stoned to death.* — λέγοι: optative in a causal sentence (G. 250, N.). — αὐτοῦ refers to Clearchus; but the preceding use of αὐτοῦ is strange, and Krüger proposes to omit it. Others have αὐτοῦ here. — ἐκ τοῦ μέσου, *out from between* (*them*).

15. ἐν τούτῳ, *during this time* (sc. τῷ χρόνῳ), *meanwhile.* — καὶ Κῦρος, *Cyrus also.* — τῶν πιστῶν: part. gen. (G. 168). The trusty counsellors or attendants of a Persian prince were called οἱ πιστοί. In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

16. Πρόξενε: Proxenus now seemed more prominent than Menon. — κατακεκόψεσθαι, *shall be instantly cut to pieces* (G. 200, N. 9). — κακῶς . . .

ἐχόντων = ἐὰν τὰ ἡμέτερα κακῶς ἔχῃ (G. 226, 1). — τῶν παρὰ βασιλεῖ ὄντων, i. e. ἢ οἱ παρὰ βασιλεῖ ὄντες.

17. ἐν ἑαυτῷ ἐγένετο, *came to himself, recovered his senses,* Lat. ad se rediit. — παυσάμενοι: sc. τῆς μάχης. — κατὰ χώραν ἔθεντο τὰ ὅπλα: see note on § 14, above.

CHAPTER VI.

Synopsis: As the army advances, traces of the King's cavalry are observed. Orontas, a Persian nobleman, turns traitor to Cyrus and offers to go forward with a thousand horse and cut off the cavalry that is laying the country waste by fire, and to this Cyrus consents (1, 2). Orontas then writes to the King, saying that he shall desert to him with his command; but his messenger betrays him and carries the letter to Cyrus, who arrests the traitor and summons seven Persian noblemen and Clearchus to his tent to try him (3, 4). Clearchus afterwards relates how the trial was conducted (5). Cyrus, he says, stated how Orontas had on two previous occasions proved false to him, but had been again received into favor, and then asked the prisoner if he had since received any injury from him. Orontas acknowledged that Cyrus had never been unjust to him, and that he had no reason to expect further mercy (6–8). Cyrus then referred the case to those present, and Clearchus advised that the culprit should be put to death, in which opinion the others concurred. Orontas is led away to the tent of Artapătes, and is never seen again (9–11).

1. Ἐντεῦθεν: from opposite Charmande. See map. — προϊόντων (sc. αὐτῶν), *as they advanced,* but two lines below, προϊόντες, *keeping ahead* (of the army). — ἐφαίνετο, *there appeared continuously* (G. 135, 2, and N. 1). — ὡς . . . ἵππων, *of about* 2000 *horse* (G. 169, 1). — οὗτοι: to be referred to the ἱππεῖς implied in ἵππων. — εἴ τι ἄλλο, i. e. *whatever else* (cf. i. 5. 1). — γένει: dat. of respect (G. 188, 1, N. 1). But for βασιλεῖ, see G. 184, 2. — τὰ πολέμια λεγόμενος, *reckoned, in matters pertaining to war* (G. 160, 1). — Περσῶν: part. gen. (G. 168). — καὶ πρόσθεν, *previously also.* — πολεμήσας, καταλλαγεὶς δέ (G. 277, 6).

2. εἰ αὐτῷ δοίη, κ. τ. λ.: Orontas said, εἰ ἐμοὶ δοίης, ἢ κατακάνοιμι (see κατα-καίνω) ἂν ἢ ἔλοιμι, κ. τ. λ. (G. 245). — ὅτι: in unusual pos.; we should expect rather ὅτι εἰ αὐτῷ, κ. τ. λ. — ἄν: to be taken also with each of the following opts. (G. 212, 4). — τοῦ κάειν ἐπιόντας, *from attacking* (ἐπιόντας modifying the subj. of κάειν) *and burning* (G. 263, 1). — ποιήσειεν . . . δύνασθαι, *would cause that they should never be able,* etc. ὥστε would generally be omitted in this construction. — ταῦτα: subj. of ἐδόκει.

3. ἥξοι, δύνηται: change of mood in part (G. 247, N. 1). — ὡς ἂν δύνηται πλείστους (G. 232, 3) might have been simply ὡς πλείστους. See note on i. 1. 6. — ὑπο-δέχεσθαι: for the force of ὑπό in comp., cf. ὑπο-λαβών, i. 1. 7. — ἐν-ἦν ἐν: cf. i. 2. 1, and i. 5. 8.

Page **21.** — τῆς πρόσθεν: cf. i. 3. 19, and i. 4. 8. — ὁ δέ, *but he* (G. 143, 1, N. 2).

4. ἑπτά, *seven of them,* added to restrict τοὺς ἀρίστους. — θέσθαι τὰ ὅπλα, *to stand under arms.* Cf. ἔθετο τὰ ὅπλα in i. 5. 14, and note. —

τρισχιλίους: the great number of men detailed (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his relatives (cf. οἱ συγγενεῖς in § 10).

5. καὶ αὐτῷ καὶ τοῖς ἄλλοις, *not only to him* (i. e. Cyrus) *but also to the rest* (i. e. of the Persians); that is, it was generally known that Clearchus was the most prominent man among the Greeks. — τῶν Ἑλλήνων: part. gen. with μάλιστα (G. 168), the thought being strengthened by πρό in προτιμηθῆναι, *was honored before* (*the rest*). — τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, *how the trial was conducted.* Cf. note on τῶν βαρβάρων in i. 1. 5. — κρίσις (see G. 129, 3). — οὐ γὰρ ἀπόρρητον ἦν, i. e. ὡς ἡ κρίσις ἐγένετο. — τοῦ λόγου, *the conference* (G. 171, 1).

6. σὺν ὑμῖν βουλευόμενος, *taking counsel with you.* — ὅ τι . . . ἀνθρώπων, *whatever is just*, etc., rel. clause, summed up emphat. in τοῦτο. — πρός, *in the sight of* (G. 191, VI. 6, 1, *a*). — πράξω: subj., not fut. (G. 216, 2). — τουτουί: with an emphatic gesture (G. 83, N. 2). — ἐμός: with the art. (G. 147). — εἶναι: purpose (G. 265). — ἐμοί: with ὑπήκοον (G. 185). — ὡς ἔφη αὐτός, *as he himself said* (G. 145, 1). In such cases αὐτός is always adj. (= ipse), never substantive; although in English we can often render it (as here) by an emphatic *he*. Cyrus discredits the statement. Cyrus, probably, in his capacity of military commander (κάρανος) of Western Asia Minor had put Orontas in charge of Sardis. When, therefore, Artaxerxes became King and Orontas renounced the authority of Cyrus, it was an easy matter for him to take forcible and absolute possession of the city. — καὶ ἐγὼ ἐποίησα, *and I brought it about*, dependent on ἐπεί, above. The principal clause begins at μετὰ ταῦτα in § 7. — αὐτόν: not the obj. of προσπολεμῶν, which takes the dat. Cyrus began to say, ἐγὼ αὐτὸν (*him*, emphat.) προσπολεμῶν (manner) ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι (αὐτόν being subj. of παύσασθαι), but changed the constr. to an *anacoluthon* by inserting ὥστε δόξαι τούτῳ (on which see note on § 2). — δεξιὰν . . . ἔδωκα: among the Persians a pledge of especial solemnity.

7. μετὰ ταῦτα, *since that*, i. e. the pledge given and received. Notice the abrupt change of address from the council to Orontas. — ἔστιν . . . ἠδίκησα, *is* (G. 28, N. 1, end) *there any wrong which I have done you?* — οὔ (G. 29, N. 1): sc. ἔστι (or εἴη); or we may consider οὔ as a direct quotation, "*No*" (G. 241, 2, N.), like οὐδ' . . . δόξαιμι, below, in § 8. — ἠρώτα, *went on asking*, but the aor. ἠρώτησεν in § 8 with reference to the single question, *asked*. — Οὐκοῦν: expecting an affirm. answer (G. 282, 2). The diff. between this word and οὔκουν? See the lexicon. — οὐδὲν ἀδικούμενος (G. 277, 5): see note on τί ἀδικηθείς in § 8. For ἀδικούμενος see the note on ἀδικεῖν, i. 5. 11. — κακῶς ἐποίεις (G. 165, N. 1). — ὅ τι ἐδύνω, *in what* (G. 160, 1) *you were able.* — ἔφη, *said* "*Yes.*" — ἔγνως, *came to know, had ascertained, saw.* — μεταμέλειν σοι: in the dir. form, μεταμέλει μοι (G. 184, 2, N. 1). — ὁμο-λογέω: der.?

8. ἀδικηθείς (G. 277, 2), though pass., has τί as cogn. accus. (G. 159;

197, 1, N. 2). So, below, οὐδὲν ἀδικηθείς, and οὐδὲν ἀδικούμενος in § 7. — ἐπιβουλεύων (G. 280, N. 1): cf. δῆλος ἦν ἀνιώμενος in i. 2. 11.

Page **22.** — οὐδὲν ἀδικηθείς: either a direct quotation, or an indirect quotation with ἐπιβουλεύων . . . γέγονε understood. — περὶ ἐμέ: cf. περὶ ἡμᾶς, περὶ ἐκείνους in i. 4. 8. — γεγενῆσθαι (G. 246). — Ἤ γάρ, (I confess) *for in truth*, etc. — ἂν γένοιο (G. 226, 2 *b*). — ἀδελφῷ (G. 186). — ὅτι (G. 241, 2, N.).

9. πρὸς ταῦτα, *in view of this, thereupon.* — πρῶτος, *the first:* what would πρῶτον mean? — ἀπόφηναι: voice? Distinguish from ἀποφῆναι and ἀποφήναι. — ὅ τι σοι δοκεῖ: indir. quest. depending on the idea of *declare* in ἀπόφηναι γνώμην. — τοῦτον: expressed three times, contemptuously. — ἐκποδὼν ποιεῖσθαι, *to put out of the way.* — ὡς δέῃ, ᾗ: final (G. 216). — ἡμῖν, i. e. to you and me, said arrogantly. Why dat.? — τὸ κατὰ τοῦτον εἶναι, *as far as this fellow is concerned* (G. 268, N.). — τοὺς . . . τούτους, *these* (with a gesture) *who are your friends of their own free will*, lit. *these your volunteer friends* (ἐθελοντάς, noun, not ἐθέλοντας). — εὖ ποιεῖν: cf. κακῶς ἐποίεις in § 7.

10. ἔφη, i. e. Clearchus, when the trial was over. — ἔλαβον . . . Ὀρόντην, *took Orontas by the girdle* (G. 171, 1, N.). — ἐπὶ θανάτῳ, *as a sign that he was capitally condemned*, but, below, ἐπὶ θάνατον, with a verb of motion, *to execution.* — καί, *even.* — οἷς προσετάχθη, *to whom it was appointed*, sc. ἐξάγειν. — προσεκύνουν, προσεκύνησαν: why a change of tense? προσεκυνέω in application to Orientals means *to prostrate one's self.* — καίπερ εἰδότες, *although they knew* (G. 277, N. 1 *b*). — ἄγοιτο: why opt.?

11. σκηπτούχων: der.? Der. of σκῆπτρον? — οὔτε οὐδείς: emphatic neg. (G. 283, 9). So οὐδὲ οὐδείς, following. — ὅπως (*how*) ἀπέθανεν: perhaps he was buried alive; see Her. vii. 114, where the historian states that this was a Persian custom. — εἰδώς, *from his own knowledge.* — ἄλλοι ἄλλως, *some in one way, others in another.*

CHAPTER VII.

Synopsis: Cyrus proceeds through Babylonia, and at the end of the third day's march reviews his troops (1). He receives information respecting the King's army, and assembles his Greek officers for consultation (2). He exhorts them to display their zeal in his service (3), describes the manner of a Persian onset, and promises to reward them magnificently in case of victory (4). Gaulītes says there are doubts as to the sincerity of Cyrus and his ability to fulfil his promises (5), whereupon the latter reviews the extent of country he hopes to conquer and promises a crown to each Greek (6, 7). The Greeks are much encouraged by these assurances (8). Cyrus expresses a decided opinion that his brother will not refuse to engage with him (9). The Greeks and barbarians are numbered (10), and some account is given of the King's forces (11–13). Cyrus advances a day's march further, and at midday comes to a deep trench dug by the King, beyond which he succeeds in making his way (14–16). The King does not come to an engagement, and traces of his retreat are observed (17). Cyrus rewards the soothsayer Silānus (18), and, concluding that the King has given up the intention of fighting, proceeds with less caution (19, 20).

1. Ἐντεῦθεν: probably from near Pylae (i. 5. 5). See i. 6. 1, and note. — μέσας νύκτας, *midnight*, pl. with reference to the various watches (φυλακαί) into which the night was divided. — ἐδόκει, *he thought*. See lexicon, δοκέω. — εἰς . . . ἕω, *at daybreak* (G. 42, 2, N. 1); εἰς with reference to the time when the dawn shall have been *reached* (G. 191, III. 1, *b*). — μαχούμενον: future (G. 277, 3). — κέρως: form and case? See G. 56, 2; 171, 3. — τοῦ εὐωνύμου, i. e. of the Greeks, who were next the river. Cyrus drew up (διέταξε, disposuit) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

2. ἡμέρᾳ: case (G. 186). — αὐτό-μολοι: αὐτός and μολ-, *go;* cf. ἔμολον, 2 aorist of βλώσκω. See also G. 131, 1.

Page **23.** — πῶς ἂν . . . ποιοῖτο, *how* (G. 282, 1) *he should make the fight*, i. e. if there should be one (G. 226, 2 *b*).—παρῄνει . . . τοιάδε, *exhorted and encouraged them as follows* (G. 148, N. 1).

3. ἀνθρώπων: with ἀπορῶν (G. 172, 1), *not because in want of barbarians.* He adds ἀνθρώπων contemptuously to βαρβάρων, but calls the Greeks ἄνδρες. See note on § 4. — ἀμείνους καὶ κρείττους, *braver and mightier* (der. from κράτος). — διὰ τοῦτο: takes up νομίζων, *because I thought, . . . on this account.* — προσ-έλαβον: force of the prep.? — ὅπως ἔσεσθε: sc. σκοπεῖτε (G. 217, N. 4, ex.). — ἧς . . . ἧς, *which* (G. 153) *you possess* (see κτάομαι) *and on account of which* (G. 173, 1), etc. — ἵστε: see οἶδα. — ἑλοίμην ἄν: prot. not expressed (G. 226, 2 *b*.— ἀνθ' ὧν . . . πάντων, *in preference to all that* (G. 154, N.) *I have.* The Persian government was an absolute despotism, and regarded all in dependence upon the King as his slaves. In i. 9. 29, Cyrus is called the δοῦλος of Artaxerxes. — πολλαπλασίων: a multiplicative in πλάσιος, derived from πολύς. Cf. δι-πλάσιος, *twice* (δίς) *as many*, etc.

4. ὅπως . . . εἰδῆτε (see οἶδα): not object clause, as above (ὅπως ἔσεσθε), but final (G. 216, 1). — εἰς οἷον . . . ἀγῶνα, *into what sort of a struggle you are going;* indir. quest. (G. 282, 1). Cf. below, οἵους γνώσεσθε ἀνθρώπους. — τὸ πλῆθος: sc. ἐστί. — ἐπίασιν (G. 200, N. 3 *b*).— ταῦτα, i. e. their numbers and outcry. — τἄλλα . . . ἀνθρώπους, *as to all else, I feel* (lit. *seem to myself to be*) *even ashamed* (*when I think*) *what sort of men* (ἀνθρώπους with emphasized contempt at the end of the sentence) *you will find those in our country are* (G. 280). — ἡμῖν is the ethical dat. (G. 184, 3, N. 6). — ὑμῶν δὲ . . . γενομένων, *but since you are* (G. 277, 2) *men* (emphatic), *and if you shall prove yourselves* (= ἐὰν γένησθε, G. 277, 4) *of good courage.* With ἀνδρῶν and ἀνθρώπους here cf. what Herod. (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. — ὑμῶν τὸν βουλόμενον, *whoever of you* (G. 168) *shall wish* (G. 276, 2). — τοῖς οἴκοι, *his friends at home* (masc.); but, just following, τῶν οἴκοι (neut.), *things at home.* τοῖς οἴκοι is a dative of the agent with the verbal ζηλωτός; this is the regular construction with the verbal in -τέος (G. 188, 3 and 4).

5. πιστὸς δὲ Κύρῳ, *in the confidence of Cyrus.* It was probably at the direction of Cyrus that Gaulites spoke. — καὶ μήν: lit. *and in truth;* free Eng., *but yet.* — διὰ . . . προσιόντος, *on account of your being* (G. 262, 1)

at such (*a critical point*) *of the danger that is approaching.* κινδύνου limits τοιούτῳ (G. 168), but προσιόντος is still causal (G. 277, 2), the thought being, *you promise*, etc., *because the danger is approaching.* — ἂν εὖ γένηταί τι: a purposely vague ref. to his present undertaking. — μεμνήσεσθαι (fut. perf.), serving as simple future to μέμνημαι (G. 200, N. 6). — ἔνιοι δέ: sc. φασί. — οὐδ' εἰ . . . δύνασθαι ἄν (G. 211), *not even if*, etc., *would you be able* (G. 246; 224). — μεμνῇο: formed without connecting-vowel (cf. G. 118, 1. N.), μεμνη-ιμην, μεμνῄμην, μεμνη-ιο, μεμνῇο, etc. The common forms μεμνῴμην, μεμνῷο, etc.

6. ἔστι (G. 28, N. 1, end) πρὸς μεσημβρίαν, *is* (*extends*) *towards the south.* ἡμῖν is a dat. of advantage (G. 184, 3). Derivation of μεσ-ημβρία? — μέχρι οὗ, *to the point at which* (*down to where*), neut. relative with prep. (G. 191, I. 5): in full μέχρι τούτου τοῦ τόπου ἐν ᾧ. — τὰ . . . πάντα, *but all between these* (*limits*): cf. τὸ μέσον τῶν τειχῶν in i. 4. 4.

7. τούτων: with ἐγκρατεῖς (G. 180, 1). — μὴ οὐκ ἔχω ὅ τι δῶ (indirect question, G. 244), *that I shall not* (G. 215, N. 1) *know* (lit. *shall not have*) *what to give;* the direct form for ὅ τι δῶ would be τί δῶ; *what shall I give?* (G. 256). So οὐκ ἔχω ὅ τι εἴπω (or τί εἴπω), non habeo quod (or quid) dicam. Here οὐκ ἔχω is nearly equivalent to ἀπορῶ, *to be at a loss*, and the indirect question in ὅ τι δῶ, etc. is plain. But the analogy of the familiar expression οὐκ ἔχω ὅ τι δῶ, *I have nothing to give* (in which the interrogative and relative constructions are sometimes hard to distinguish), gave rise occasionally to the corresponding expression ἔχω ὅ τι δῶ, *I have something to give*, in which the relative character greatly preponderates; and here we have (below) ἔχω ἱκανοὺς οἷς δῶ, *I have enough to give to*, where the construction is purely relative. See *Moods and Tenses*, § 65, 1, N. 3 (*a*).— ἂν εὖ γένηται (sc. τὰ πράγματα). — στέφανον: not, of course, as a badge of sovereignty, but as a mark of distinguished military service, like the medals and crosses of to-day. A crown was often bestowed in this way as a reward of merit among the Greeks.

Page **24.** — 8. ἦσαν, i. e. the generals and captains. Cf. § 2. — σφίσιν: indirect reflexive (G. 144, 2). — ἐμπιμπλὰς τὴν γνώμην, *satisfying the mind.*

9. παρεκελεύοντο . . . τάττεσθαι: had Cyrus followed this advice, the whole course of Persian history might have been changed. — μάχεσθαι, i. e. in person. — ἑαυτῶν: with ὄπισθεν (G. 182, 2). — γάρ: with ref. to an unexpressed statement: (all this advice is unnecessary) or (there is no real danger) *for do you think, Cyrus*, etc. We should say, *What! do you think*, etc. — Νὴ Δία (G. 163), *Yes, by Zeus* (*he will fight*), sc. μαχεῖται. — ἐμὸς ἀδελφός, *a brother of mine:* ὁ ἐμὸς ἀδελφός would be *my brother.* — ταῦτα: with a gesture.

10. ἐν τῇ ἐξοπλισίᾳ, *under arms*, in procinctu. — ἐγένετο, *was found to be.* — ἀσπὶς . . . τετρακοσία, 10,400 *shield*, just as we say "a thousand horse." — The sum total here given cannot be made to tally with the numbers previously given separately; and it is unsatisfactory to speculate on the causes of the discrepancy.

11. ἑκατὸν καὶ εἴκοσι μυριάδες: probably overstated. Ctesias, the King's private physician (mentioned in i. 8. 26), gave the number as 400,000. — ἄλλοι, *besides*. Cf. i. 5. 5. — αὖ, *moreover*.

12. τοῦ: with στρατεύματος. — ἄρχοντες . . . ἡγεμόνες: notice καί before both the last two titles, while the proper names below have no conjunction. These are both common forms in Greek, while in English we generally use *and* only before the last noun in such a series. — μάχης: after ὑστέρησε (der. from ὕστερος) implying comparison (G. 175, 2). — ἡμέραις (G. 188, 2).

13. οἱ . . . βασιλέως, *those who had deserted from the ranks of* (lit. *out of*) *the enemy from* (*the side of*) *the great King*, etc. τῶν πολεμίων, at the end of the section, depends on οἵ (G. 168). The number of prepositional phrases in this short section is worthy of note. — ταὐτά: distinguish carefully from ταῦτα above.

14. συντεταγμένῳ τῷ στρατεύματι: the noun is a dat. of accompaniment (G. 188, 5), and the part. expresses the attendant circumstance (G. 277, 6). This force of the part. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, συντεταγμένου τοῦ στρατεύματος.

Page **25.** — μέσον (G. 142, 4, N. 4). — τάφρος: the word in itself signifies an *artificial* ditch (cf. θάπτω, τάφος), but this idea is emphasized by ὀρυκτή. — ὀργυιαί: in apposition to τάφρος, where we should expect rather ὀργυιῶν (G. 167, 5). Cf. ποδῶν at the end of § 15. The ὀργυιά, the length of the outstretched arms (ὀρέγω, *to stretch out*), measured about a fathom (6 feet) and was equal to four πήχεις.

15. παρετέταto (G. 109, 6 and 4). — ἐπί, *upon, over, to the length of*. — τοῦ τείχους: see note on ii. 4. 12. The ditch was dug northward, obliquely (not at right angles, like the wall) to the Euphrates, which here runs about S. E. — διώρυχες: sc. εἰσί. Derivation of δι-ώρυξ? — ῥέουσαι, *which flow* (G. 276, 1). — ῥέουσαι, πλεῖ (G. 98, N. 1). — σιτ-αγωγά: derivation? See also G. 131, 1. — διαλείπουσι, *are distant* (from one another), lit. *leave an interval*. — ποταμοῦ, τάφρου (G. 182, 2). — Why the ditch had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made with reference to this is, that Cyrus had surprised the King by his rapid marching, and that the latter had in consequence abandoned the work in alarm when almost completed.

16. προσελαύνοντα (G. 280). — παρῆλθε καὶ ἐγένοντο: the point of view shifts; Cyrus being prominent as subject of παρῆλθε, and the whole army as subject of ἐγένοντο.

17. μέν: see τῇ δὲ τρίτῃ in § 20. — ἦσαν: plural, perhaps, because two kinds of tracks are mentioned.

18. Ἀμβρακιώτην: force of suffix? See G. 129, 10. — μάντιν: der.? — δαρεικούς: the στατὴρ Δαρεικός, commonly called Δαρεικός, was a Persian gold coin, containing about 125.5 grains of gold. It would, therefore, now be worth about $5.40 in our gold ($1.00 having 23.22 grains). Here Cyrus pays a bet of 10 talents (60,000 drachmas) with 3000 Darics, which shows that the Daric was worth 20 drachmas, or $3.60 in silver. The difference in these two results comes from the change in the proportional values of

gold and silver. In antiquity the proportion was about 10 : 1; now it is about 16 : 1. As the Daric was a gold coin, of course the former value (about $5.40) is the correct one. The Daric is commonly supposed to have derived its name from Darius, the father of Xerxes. In the same way we have *Napoleon, Louis d'or,* etc., as names of coins. — **ἀπ' ἐκείνης**, i. e. *before that (day).* — **ὅτι τῇ . . . εἶπεν**: causal (G. 250). — **ἡμερῶν** (G. 179, 1). Cf. **ἡμέρᾳ**, above (G. 189), and **σταθμόν**, § 14 (G. 161). — **Οὐκ . . . μαχεῖται**, *he will not fight then at all* (lit. *hereafter*); see **οὐκ ἔτι** in lexicon. — **οὐ**: **οὐ** rather than **μὴ μαχεῖται** (G. 219, 3, N.), because he is consciously repeating the statement of Silānus (G. 223, N. 1). — **ἀληθεύσῃς**, *shall prove to be speaking the truth;* the future apodosis is in **δώσειν** or **δοῦναι** understood with **ὑπισχνοῦμαι**. — **παρῆλθον**: see note on i. 1. 3.

19. **ἐκώλυε**: attempted action. — **ἔδοξε**: personal. — **ἀπεγνωκέναι τοῦ μάχεσθαι**, *to have abandoned the idea of fighting* (G. 262, 2; 174). — **τῇ ὑστεραίᾳ**: sc. **ἡμέρᾳ**. — **ὥστε ἐπορεύετο** (G. 237). — **ἡμελημένως**: adverb formed from the perfect passive participle of **ἀμελέω**.

20. **καθήμενος, ἔχων**: manner (G. 277, 2). — **αὐτῷ**: a dative of disadvantage, but **στρατιώταις**, just below, one of advantage (G. 184, 3).

CHAPTER VIII.

SYNOPSIS: Near the station where he intends to halt for breakfast, Cyrus is met by Pategyas riding at full speed, who calls out that the King and his army are approaching (1). Great confusion ensues (2), and Cyrus gives orders for all to arm and fall into line (3). They begin to form as quickly as possible (4, 5), and Cyrus stations himself at their centre (6, 7). The enemy approach slowly and in silence, prepared for battle (8–11). Cyrus calls to Clearchus to attack the centre where the King is, but he is unwilling to do so (12, 13). The King's army continues to advance, the Greek force being not yet completely in line. Cyrus surveys both armies, and tells Xenophon, who rides up to him, to announce that the sacrifices are favorable (14, 15). The watchword is passed along the ranks of the Greeks, and then they advance chanting the paean (16, 17). They begin to move more and more rapidly, raising a shout to the God of War, at which the barbarians on the right of the King's army give way and take flight (18–20). Cyrus is pleased at the sight, but does not join in the pursuit. He directs his attention towards the King, who is beyond his extreme left, and then, in fear that he may be encircled, moves directly upon him, putting to rout the troops in front (21–24). He attacks the King in person and wounds him, but is himself struck with a javelin and killed. Artapātes dies upon his body (25–29).

1. **ἦν** (G. 134, N. 1 *c*). — **ἀγορὰν πλήθουσαν**, *the time of full market*, i. e. from nine or ten o'clock in the morning until noon. Four parts of the day were designated, **πρώ** (ii. 2. 1), **ἀγορὰ πλήθουσα**, **μέσον ἡμέρας** (§ 8), and **δείλη** (§ 8).

Page **26.** — **σταθμός**: here *halting-place.* Cf. note on **σταθμούς**, i. 2. 5. — **ἔμελλε**, i. e. Cyrus. For **ἔμελλε καταλύειν**, expressing past intention, see G. 118, 6; *Moods and Tenses,* § 25, 2, N. 2. — **καταλύειν**, *to halt* (i. e.

for breakfast), lit. *to unyoke, to loose* the horses. Cf. καταλύσομεν ἵππους, *Odyss.* iv. 28; and καταλύει παρ' ἐμοί, *he lodges at my house.* — προ-φαίνεται . . . κράτος, *comes into view in front, riding at the top of his speed* (lit. *up to his might*). — ἱδροῦντι τῷ ἵππῳ (G. 188, 5), *with his horse in a sweat:* the part. expresses attendant circumstance (G. 277, 6). Cf. συντεταγμένῳ τῷ στρατεύματι in i. 7. 14, and note. — ὡς εἰς μάχην, *apparently for battle.*

2. αὐτίκα: construe with ἐπιπεσεῖσθαι; put first for emphasis. — καὶ πάντες δέ, *and all too*, i. e. Persians as well as Greeks (cf. i. 1. 2, and note). — σφίσιν (G. 144, 2). — ἐπιπεσεῖσθαι, i. e. the King (G. 260, 2).

3. Note in the first two lines the repeated use of the article as a possessive pronoun (G. 141, N. 2). — τὰ παλτά: each Persian horseman carried two javelins into battle. Cf. i. 5. 15.

4. τὰ δεξιὰ τοῦ κέρατος, *the right* (sc. μέρη, *parts*) *of the wing.* κέρας here must mean the right wing, τὸ Ἑλληνικόν, of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in ἐν τῷ δεξιῷ and ἐν τῷ εὐωνύμῳ (§ 5). But below, τὸ εὐώνυμον κέρας τοῦ Ἑλληνικοῦ means *the left wing* of this same Greek division (or κέρας). — πρός, *in front of, near.* — ἐχόμενος, *next to*, lit. *holding on to*, sc. Κλεάρχου (G. 199, N. 3; 171, 1). Cf. ἐχόμενοι τούτων in § 9.

5. τοῦ βαρβαρικοῦ: part. gen. with ἱππεῖς (G. 168). — εἰς: cf. i. 2. 3, and note. — ἔστησαν, *took their position.* The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

6. Κῦρος . . . ὡπλισμένοι (sc. ἔστησαν), i. e. *stood armed.* — ὅσον, (*so much*) *as* = *about.* Cf. note on εἰς in i. 2. 3. — θώραξι μὲν αὐτοὶ . . . Κύρου, (*the men*) *themselves on their part* (μέν) *with breastplates, cuisses* (thigh-pieces), *and helmets — all except Cyrus.* The exception refers only to κράνεσι, as appears from the following Κῦρος δέ, κ. τ. λ. οἱ δ' ἵπποι (in § 7) corresponds to θώραξι μὲν αὐτοί. Κύρου: case (G. 191, I. 5). — ψιλὴν . . . κεφαλήν, *with his head unprotected* (G. 138, Rem.). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.

7. Notice the derivation of προ-μετ-ωπίδια and προ-στερνίδια. — μαχαίρας: difference between the μάχαιρα and ξίφος?

8. Cf. the beginning of this section with that of § 1. — ἡνίκα . . . ἐγίγνετο, *but when it began to be* (lit. *was becoming*) *afternoon.* Cf. note on § 1. The battle was fought between this time and dark. — ἐφάνη, *there was seen.* — κονι-ορτός: der.? — χρόνῳ . . . πολύ, *but some time* (G. 188, 2) *later* (*the dust appeared*) *just like a sort of blackness in the plain for a great distance* (ἐπὶ πολύ). — χαλκός τις ἤστραπτε, *here and there* (τις) *their bronze armor began to flash.*

9. λευκο-θώρακες: probably of linen; cf. λινοθώρηξ, *Il.* ii. 539.

Page **27.** — ἐχόμενοι τούτων: cf. note on ἐχόμενος in § 4. — κατὰ ἔθνη, *nation by nation* (G. 191, IV. 2, 2 *c*). — ἕκαστον τὸ ἔθνος: in appos. to οὗτοι, but attracting ἐπορεύετο into an agreement with it: *but these were all proceeding* (normally ἐπορεύοντο) *nation by nation, each nation in the form of a solid square.*

10. ἅρματα: sc. ἦν. — καλούμενα: cf. note on καλουμένη in i. 2. 13. — ἐκ τῶν ἀξόνων: inserted into the projecting extremity of the axle and stationary. — εἰς πλάγιον, *sideways.* — βλέποντα, *pointing.* — ὡς διακόπτειν: result (G. 266, N. 1). — ὅτῳ (i. e. ᾧτινι, G. 86). — ἐντυγχάνοιεν (G. 248, 2). — ἡ δὲ γνώμη ἦν ὡς . . . ἐλῶντα (see ἐλαύνω), κ. τ. λ., *and they were designed to drive,* etc.; the partic. are nomin., as if γνώμην εἶχεν had preceded, and ὡς is used (G. 277, N. 2) as if the chariots themselves had the design. The covinni, or scythe-chariots of the ancient Britons, are well known.

11. ὃ μέντοι, *what however,* taken up in τοῦτο, two lines below. — καλέσας . . . Ἕλλησι: we might have had (cf. i. 7. 18) καλέσας τοὺς Ἕλληνας παρεκελεύετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — ἐψεύσθη τοῦτο, *in this* (G. 160, 1) *he was mistaken.* — κραυγῇ: manner: so σιγῇ, ἡσυχῇ. — σιγῇ ὡς ἀνυστόν, *with as little noise as possible;* in full ὡς ἀνυστὸν ἦν προσιέναι σιγῇ: see note on ᾗ δυνατὸν μάλιστα in i. 3. 15. — ἐν ἴσῳ, *with even step,* sc. βήματι: cf. ὁμαλῶς in § 14.

12. αὐτός, i. e. attended *only* by Pigres and the few others mentioned. — ἄγειν: obj. inf. not in indirect disc., following ἐβόα as it would ἐκέλευε (G. 260, 1). — τὸ τῶν πολεμίων (G. 142, 2). — ὅτι εἴη: causal (G. 250, N.). — κἂν (καὶ ἂν) νικῶμεν (G. 223). The apod. πεποίηται, though a perf. in form, refers vividly to the fut. (G. 200, N. 7), *our whole work is (will be) done.* — ἡμῖν (G. 197, 2^1).

13. ὁρῶν τὸ μέσον στῖφος, *though he saw the compact body at the centre* (στῖφος from στείβω, *to tread*), i. e. the 6000 cavalry mentioned in i. 7. 11. ἀκούων is also concessive (G. 277, 5). — Κύρου: gen. of source (G. 171, 2, N. 1). The clause ἔξω ὄντα (G. 280) . . . βασιλέα constitutes the obj. acc. — τοῦ εὐωνύμου: with ἔξω (G. 182, 2). — τοσοῦτον . . . ἔξω ἦν: parenth. — πλήθει, *in numbers* (G. 188, 1, N. 1). — ἀλλ' ὅμως, *but still,* resuming after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — μὴ κυκλωθείη, *that he might be encircled* (der. from κύκλος; cf. Eng. *cycle*). Why opt.? — ὅτι αὐτῷ . . . ἔχοι: he said ἐμοὶ μέλει (G. 184, 2, N. 1, the clause that follows being the object gen.) ὅπως καλῶς ἔχῃ (G. 217, N. 1). — If Clearchus had been less cautious and obeyed orders, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus: ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἕξει κάλλιστα, τὸ πᾶν διέφθειρεν.

14. τὸ βαρβαρικὸν στράτευμα: the King's army. — ὁμαλῶς: cf. ἐν ἴσῳ in § 11, and note. — συνετάττετο . . . προσιόντων, *was forming its line from those still coming up.* — οὐ πάνυ πρός, *by no means near, at some distance from.* — πρὸς αὐτῷ τῷ στρατεύματι means *near the army itself,* αὐτῷ strengthening the idea of *nearness.* — ἑκατέρωσε (with ἀποβλέπων): cf. ἑκατέρωθεν in § 13, and see G. 61. — κατεθεᾶτο, *took a survey:* ὁράω, *to see* in general; βλέπω, *to turn the eyes, look;* θεάομαι, *to gaze at.*

15. Ξενοφῶν: the first mention of Xenophon in the *Anabasis.* — ὡς συναντήσαι: purpose (G. 266, N. 1). — εἴ τι παραγγέλλοι, *whether* (G. 282, 4) *he had any commands* (G. 243). — ἐπιστήσας (sc. τὸν ἵππον), *pulling up.*

Page **28.** — ἱερά, *omens from inspecting the inwards of the victims;* σφάγια, *omens from the acts and movements of the victims.*

16. **λέγων**, *while saying* (G. 277, 1). — **τίς . . . εἴη**, *what the noise was* (G. 243); but two lines below, **ὅ τι εἴη, κ. τ. λ.** (G. 149, 2^2). — **ὁ Κλέαρχος**: Clearchus had ridden up in the mean time; some MSS. have **Ξενοφῶν**. — **σύνθημα**, *a thing agreed upon* (**συν-τίθημι**), *watchword*. — **παρέρχεται**: what might have been the mood? Cf. **παραγγέλλει** and **εἴη**, below. — **δεύτερον**: the watchword passed first down the line from man to man, and then back again to make sure that it was understood. — **καὶ ὅς**, *and he*, i. e. Cyrus (G. 151, N. 3^2). — **τίς παραγγέλλει**, i. e. *who was giving it out* without his approval.

17. **Ἀλλὰ . . . ἔστω**, *well, I accept it* (the password), *and let it be this*. **ἀλλά** marks the opposition between his present concession and preceding surprise. — **καὶ οὐκέτι . . . ἀλλήλων**, i. e. *the two lines were now less than three or four stades* (G. 161) *apart*. — **διειχέτην τὼ φάλαγγε** (G. 33, 1; 78, N. 2). — **ἐπαιάνιζον**, *began to sing the pæan*, as an omen of victory. — **προήρχοντο**, *began first* (**πρό**), i. e. before the enemy. — **ἀντίοι** (G. 138, N. 8; 185).

18. **ὡς δὲ . . . φάλαγγος**, *but when, as they* (sc. **αὐτῶν**) *proceeded, a part* (sc. **μέρος** with **τι**) *of the phalanx* (G. 168) *surged forward* (beyond the rest), lit. *billowed out* (**κύμα**, *a wave*), etc. — **δρόμῳ θεῖν**, *to go on the run, double quick* (dat. of manner). — **οἵονπερ . . . ἐλελίζουσι**, *just as they raise the war-cry to Enyalius* (*Ares*): **ἐλελίζω**, *to shout* **ἐλελεῦ**. — **καὶ πάντες δέ**: cf. § 2 and note. — **φόβον . . . ἵπποις** (G. 277, 6), *thereby frightening* (lit. *causing fright among*) *the horses* (G. 184, 3).

19. **πρὶν δὲ . . . ἐξικνεῖσθαι**: lit. *before an arrow reached them*, i. e. *before the Greeks got within bowshot of them* (G. 274). — **κατὰ κράτος**: cf. **ἀνὰ κράτος** in § 1. — **θεῖν δρόμῳ**: here involving the idea of confusion and disorder (cf. § 18).

20. **τὰ δ' ἅρματα**, i. e. of the enemy. — **τὰ μέν, τὰ δέ**: in partitive apposition to **ἅρματα** (G. 137, N. 2). — **ἡνιόχων** (G. 180, 1): derived from **ἡνία**, *a rein*, and **ἔχω**. — **ἐπεὶ προΐδοιεν, διίσταντο**, *stood apart* (*separated*), *whenever they saw them in front of them* (G. 233). — **ἔστι δ' ὅστις**: we should expect rather **ἦν δέ τις ὅς**. Cf. the expressions in G. 152, N. 2, and **ἦν οὗς** in i. 5. 7, with note. — **κατελήφθη ἐκπλαγείς**, *was caught* (i. e. by not getting out of the way of a chariot) *in his consternation*. — **ἱπποδρόμῳ**: derivation? — **καὶ . . . ἔφασαν**, *and yet, in fact* (**καὶ μέντοι**), *they said that not even he suffered any harm* (**οὐδέν**, G. 159, N. 2). — **οὐδὲ . . . δέ**: the negative expression corresponding to **καὶ . . . δέ**. Cf. i. 1. 2, and note. — **οὐδ' οὐδεὶς οὐδέν**: emphatic negation (G. 283, 9). So just preceding **οὐδὲν οὐδέ**. — **τις**, probably, *a single man*.

21. **ὁρῶν**, *when he saw*. — **νικῶντας, διώκοντας**: pred. participles in indirect discourse (G. 280). — **τὸ καθ' αὑτούς**: sc. **πλῆθος** or **στράτευμα**. — **ἡδόμενος**, *although he was pleased*. — **οὐδ' ὥς** (G. 29, N. 1), *not even then* (*under these circumstances*). — **ἐξήχθη**, *was led on, tempted* (**ἐξάγω**). — **συνεσπειραμένην**: cf. note on **ἐκκεκαλυμμένας** in i. 2. 16: **σπειράομαι**, *to be coiled up*, from **σπεῖρα** (cf. Eng. *spiral*). — **ποιήσει**, *would do*, might have been **ποιήσοι** (G. 243). — **ᾔδει αὐτὸν ὅτι ἔχοι**, *knew him that he had*, i. e. *knew that*

he had. Cf. i. 1. 5, and note. The thought could be expressed also in this way, ᾔδει αὐτὸν ἔχοντα, but not αὐτὸν ἔχειν (G. 280, and N. 3).

Page **29.** — 22. τὸ αὑτῶν (G. 142, 2; 167, 1). — ἡγοῦνται, *command,* i. e. they always hold this position in commanding their armies. — οὕτω, *thus,* takes up the idea of μέσον ἔχοντες τὸ αὑτῶν, and is itself further defined by ἢν ᾖ . . . ἑκατέρωθεν, *thus, viz. if part of their force is on either side of them:* οὕτω has besides a conditional force on αἰσθάνεσθαι ἄν. — ἐν ἀσφαλεστάτῳ: sc. τόπῳ. — εἶναι (G. 260, 2) is apod. to the general cond. ἢν ᾖ (G. 225). — ἡ ἰσχὺς αὐτῶν (G. 142, 4, N. 3). — εἰ χρῄζοιεν . . . ἂν αἰσθάνεσθαι (G. 246; 247, N. 3): cf. also G. 226, 3; 211. — ἡμίσει χρόνῳ: more commonly ἐν ἡμίσει χρόνῳ (G. 189, N. 2).

23. δὴ τότε . . . ὅμως, i. e. *the King accordingly* (δή) *on this occasion held* (G. 277, 5) *the centre, but still,* etc. — ἐκ τοῦ ἀντίου (sc. μέρους), *from the opposite side.* — αὐτοῦ: with ἔμπροσθεν (G. 182, 2). — ἐπέκαμπτεν . . . κύκλωσιν, *wheeled round* (lit. *against*), *as if to encircle them.* By this movement the King's left, from being at right angles to the river, came to face it. — κύκλωσιν (G. 129, 3).

24. μὴ κατακόψῃ (G. 216, 2; 201, Rem.). — ἐλαύνει ἀντίος, *advances against him* (G. 138, N. 7). — τοὺς ἑξακισχιλίους: identical with τοὺς πρὸ βασιλέως τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — αὐτὸς τῇ ἑαυτοῦ χειρί, *himself with his own hand.*

25. τροπή, the *turning* of an enemy, *rout* (G. 129, 1). — εἰς τὸ διώκειν, *in pursuit* (G. 262, 1). — πλήν: here a conj. Cf. its use as a prep. in i. 2. 1. — σχεδὸν . . . καλούμενοι, *chiefly his so-called* (cf. note on i. 2. 13) *table-companions.*

26. τὸ ἀμφ' ἐκεῖνον στῖφος: the King's ὁμοτράπεζοι, probably, in turn, who, now that the 6,000 had fled, formed a crowd (στῖφος) about him for his protection. — ἠνέσχετο: double augm. (G. 105, 1, N. 3). — καὶ ἰᾶσθαι . . . φησι, *and he says that he himself healed* (he said ἰώμην, G. 203, N. 1) *the wound.* The present infinitive can be used for the imperfect only when something in the sentence or in the context makes it plain that this is the case: here (as often) the well-known time of the event makes the meaning plain. (See examples in *Moods and Tenses,* § 15, 3.) We should expect here a relative sentence. The conjecture has been made, ὃς καὶ ἰᾶσθαι, κ. τ. λ., *who says also,* etc.

27. αὐτόν, i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, *under the eye* (implying motion *towards* the eye). — μαχόμενοι . . . ἑκατέρου: the construction begun by these subjects is not finished, except so far as it is partially resumed in Κῦρος δέ; but it breaks suddenly off in the indirect quest. ὁπόσοι . . . ἀπέθνησκον. — ἀπέθνησκον refers to several being killed at different times, whereas ἀπέθανε is used of Cyrus alone. — Κτησίας λέγει: we should say, *this I leave for Ctesias to tell.* — ἔκειντο, *lay dead,* jacebant.

28. ὁ πιστότατος θεράπων, *the attendant most in his confidence.* — πεπτωκότα: quoted after εἶδε (G. 280). — περιπεσεῖν αὐτῷ: lit. *to have fallen about him* (G. 187), i. e. so as to embrace him. Cf. Q. Curtius, viii. 11. 16: super amici corpus procubuit.

29. καὶ . . . Κύρῳ: construe in the Greek order. — ἐπισφάξαι αὐτὸν (Artapates) Κύρῳ (G. 187), *to slay him over Cyrus*, i. e. as a sacrifice. See ἐπισφάζω in lexicon. — ἑαυτὸν ἐπισφάξασθαι: strongly reflexive, *slew himself by his own hand*, ἑαυτόν being added to the verb already in the mid. Note the force of σπασάμενον (G. 199, 3). — εὔνοιαν, πιστότητα: substantives formed with suffixes expressing quality (G. 129, 7).

CHAPTER IX.

Biographical Sketch of Cyrus.

SYNOPSIS: Cyrus is agreed to have been the most worthy to reign of all Persians since Cyrus the Great (1). When a boy he excelled all others (2). The sons of Persian nobles are educated at the King's palace, and early learn to govern and obey (3, 4). Here Cyrus was remarkable for his modesty and obedience, as well as his love of horses and for learning warlike exercises (5). When older, he was fond of the chase (6). While satrap, he was careful to keep his promises (7); and cities, individuals, and even enemies had the greatest confidence in him (8). In his warfare with Tissaphernes all the cities, except Miletus, put themselves under his protection; and the inhabitants of Miletus feared him, because he showed by deeds and words that he would not desert the exiles whom they had banished (9, 10). He was always anxious to outdo those who did him either a kindness or an injury (11). A great number confided to his charge their property, cities, and persons (12). He was unsparing in his punishment of the criminal and unjust (13); but paid honor to warlike talents and bravery (14, 15), and rewarded those who loved justice (16). Foreign generals in his employ found it profitable to serve him well (17), for diligence was never unrewarded (18). Skilful and just managers of his lands were never deprived of their earnings (19). He was successful in attaching friends to himself, and ready to assist them in their own purposes (20, 21). He received and gave many presents, surpassed his friends in kind attentions, and was universally beloved (22–28): in proof of this no one deserted from him to the King (29). His virtues and his quickness in discerning the trustworthy are proved by the fact that, when he died, all his most intimate friends, except Ariaeus, fell fighting in his behalf (30, 31).

Page **30.** — 1. μέν: without correlative. — οὕτως: what would ὧδε mean? — ἀνὴρ ὤν, *a man* (G. 137) *who was*, etc. — Περσῶν γενομένων (G. 168): the Persians meant are those of the royal line born (γενομένων) after the time of (μετά, G. 191, VI. 3, 3 *b*) Cyrus the Great. — βασιλικώτατος: note the suffix ικο- (see G. 129, 13). — παρά: with the gen. of the agent in place of ὑπό (G. 197, 1, N. 1). — τῶν δοκούντων γενέσθαι, *those who are reputed to have become* (γενέσθαι, G. 260, 2). — ἐν πείρᾳ Κύρου, i. e. *intimately acquainted with Cyrus*.

2. πρῶτον μέν: correl. to ἐπεὶ δέ in § 6, which marks the second period in his life, and to ἐπεὶ δέ in § 7, which marks the third. — ἔτι παῖς ὤν, *while* (G. 277, 1) *still a boy*. — ἐπαιδεύετο: derivation and suffix? See G. 130, 4.

3. ἐπὶ . . . θύραις: as we say, *at court.* — σωφροσύνην, *self-control*, der. from σώ-φρων (σῶς, σῶος, and φρήν) with the suff. σύνα- (see G. 129, 7). — καταμάθοι ἄν (G. 226, 2 *b*). — αἰσχρὸν . . . ἔστι (G. 28, N. 1, end): for the construction cf. ἦν ἰδεῖν . . . ἀνθρώπους in § 13, below, and οὐκ ἦν λαβεῖν in i. 5. 2. — οὐδὲν οὔτε . . . οὔτε (G. 283, 9).

4. θεῶνται καὶ ἀκούουσι, *they see some* (sc. τινάς) *honored and hear of them* (G. 280). — εὐθὺς παῖδες ὄντες (G. 277, N. 1), *in their very boyhood.* — μανθάνουσιν ἄρχειν, *learn how to rule* (G. 280, N. 3).

5. αἰδημονέστατος: put first for emphasis, displacing μέν: otherwise the order would be πρῶτον μὲν αἰδημονέστατος. — ἐδόκει εἶναι, *had the reputation of being.* — τοῖς τε . . . πείθεσθαι, *and of being more obedient to his elders than (were) even those inferior to himself in rank.* — φιλιππότατος (G. 136, N. 3 *a*) with ἐδόκει εἶναι, but χρῆσθαι with ἐδόκει alone. — ἔκρινον: *they* (i. e. men in general) *judged him*, etc. — ἔργων: with the two super. at the end of the sect. (G. 180, 2). — ἀκοντίσεως: force of the suff. σις? — Give the derivation at length of αἰδήμων, ἡλικιώτης, ὑποδεής, φίλιππος, τοξική, ἀκόντισις, φιλομαθής, and μελετηρός.

6. ἡλικίᾳ (G. 184, 2). — μέντοι, *moreover.* So below at the end. — ἐπιφερομένην, *that rushed upon him* (G. 276, 1): ἄρκτος is *epicene* (G. 33, 2, N. 2). — οὐκ ἔτρεσεν, *was not afraid of, did not shrink from.* Cf. τρέω, τρέμω, tremo, *tremble.* — συμπεσών: the idea is that of *grappling*, not of *falling* to the ground, *with* the bear. — τὰ μέν: cogn. acc. (G. 159, N. 2), *suffered somewhat, received some wounds.* Often a different word takes the place of the article in one part of the correlation ὁ μέν . . . ὁ δέ (G. 143, 1), as here τέλος δέ (G. 160, 2). — πολλοῖς: dat. of the agent with the verbal adj. μακαριστόν (from μεκαρίζω, μάκαρ).

7. κατεπέμφθη: why κατά? — σατράπης, *as satrap.* See, with ref. to the facts here mentioned, i. 1. 2, and the prefatory note. — στρατηγὸς δὲ καί: cf. with ref. to pos. καὶ στρατηγὸν δέ in i. 1. 2. — οἷς: dat. of indir. obj. after καθήκει (G. 184, 2). — πρῶτονμέν: weakly correlated by δέ in § 11. — ἐπέδειξεν αὑτὸν ὅτι, κ. τ. λ., *he showed himself, that he made*, etc., emphatic attraction. Cf. note on τῶν βαρβάρων, i. 1. 5. — ὅτι . . . ποιοῖτο, *that he made it of the greatest importance, regarded it most important;* the direct form of the sent. being περὶ πλείστου ποιοῦμαι, ἐάν τῳ σπείσωμαι (G. 225) καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαί τι, μηδὲν ψεύδεσθαι (G. 247). — τῳ: what other form was possible? See G. 84. — σπένδομαι of *making a treaty* (by libations); συντίθεμαι of *entering into an agreement;* ὑπισχνέομαι of *promising* in the common sense.

8. καὶ γάρ, *and (proof is at hand) for.* — σπεισαμένου, temporal. — μηδὲν ἂν παθεῖν, in direct form οὐδὲν ἂν πάθοιμι (G. 211; 226, 2 *b*): for the change of neg. see G. 242, 4.

Page **31.** — 9. τοιγαροῦν, *therefore.* — ἑκοῦσαι (G. 138, N. 7). — Μιλησίων: we should expect Μιλήτου. — οὗτοι δὲ . . . αὐτόν: a proof, drawn from an enemy, that Cyrus was to be trusted. — προέσθαι, *to abandon* (see προίημι).

10. καὶ γὰρ . . . ἔλεγεν, *for he both* (καὶ . . . καί in correlation) *showed repeatedly by what he did, and declared repeatedly*, or, more freely, *showed*

repeatedly both by word and deed. — προοῖτο (G. 127, III., N. 1). — ἅπαξ is *once* for all; but ποτέ, *once* on a time (§ 6), *some time, ever.* — οὐδ' εἰ . . . γένοιντο, *not even if they should become still fewer*, i. e. should be cut down in numbers by their misfortunes.— ὅτι . . . πράξειαν: in direct form οὐκ ἄν ποτε προοίμην, ἐπεὶ . . . ἐγενόμην, οὐδ' εἰ . . . γένοιντο . . . πράξειαν (G. 247, N. 2 and N. 3).

11. φανερὸς δ' ἦν καὶ πειρώμενος, *but it was obvious also that he strove* (G. 280, N. 1). — εἰ ποιήσειεν: prot. to πειρώμενος. The fact made evident (i. e. the direct discourse) is ἐάν τίς . . . ποιήσῃ, πειρῶμαι (G. 225). For the two accusatives after ποιήσειεν, see G. 165. For the parallel construction at the end of the section, see G. 165, N. 1, and cf. § 10. — ἐξέφερον, *reported.* — ὡς εὔχοιτο: quoted (G. 243) after εὐχὴν ἐξέφερον, which involves the idea of *saying*. They said, εὔχεται (i. e. *he sometimes prays*) ζῆν ἔστ' ἂν νικᾷ (G. 239, 2; 232, 3); the future apod. to ἔστ' ἂν νικᾷ is ζῆν. For the change by quot. of the subj. νικᾷ to the opt., see G. 247. — νικῴη ἀλεξόμενος, *should outdo in returning like for like.*

12. καὶ γὰρ οὖν: as in § 8.— δή: with the superlative, just as μέγιστος δή means *the very greatest.* The phrase ἑνί γε ἀνδρί also (ἀνδρί, of course, is grammatically in app. to αὐτῷ) logically modifies the superl.; the number, i. e., was the very greatest in view, at least (γέ), of the fact that it was a single man (ἑνὶ ἀνδρί) that was in question. — τῶν ἐφ' ἡμῶν, *of the men of our time*, part. gen. with αὐτῷ, but affected also by the superlative πλεῖστοι, as if it had been said *he was trusted most of all the men of our day.* For this meaning of ἐπί, see G. 191, VI. 2, 1 *b*. — προέσθαι, *to intrust.* Cf. § 9.

13. οὐ μὲν (= μὴν) δὴ οὐδέ, *nor yet now in truth.* — ἀφειδέστατα πάντων, *most unsparingly of all.*— ἦν ἰδεῖν, *it was possible to see, you might see.* — ποδῶν, χειρῶν, ὀφθαλμῶν: why gen.? — μηδὲν ἀδικοῦντι, *if in no respect* (G. 159, N. 2) *a wrong-doer* (G. 277, 4). — ὅ τι προχωροίη, *whatever it was to his advantage* (G. 233) *to have* (sc. ἔχειν). For ἤθελεν (which might have been ἐθέλοι), see G. 233, N. 1.

14. μέντοι, *however.*— ὡμολόγητο, *he had been* (and so *was*) *acknowledged*, pers. const. (cf. § 20). — ἦν αὐτῷ πόλεμος: principal sentence where we should expect a dependent one, such as ὄντος ποτὲ αὐτῷ πολέμου; for πρῶτον μέν, notwithstanding its position, goes with ἄρχοντας ἐποίει and is correlated by ἔπειτα. — καὶ αὐτός, *even in person.* — ἐθέλοντας: cf. ἑκοῦσαι in § 9, and note, and ἐθελοντάς in i. 6. 9, and note. — ἧς κατεστρέφετο χώρας (G. 154, N.).

15. ὥστε . . . εἶναι, *so that* (in his dominions) *the good appeared* (G. 266, 1) *most prosperous, and the bad were deemed fit to be their slaves:* φαίνεσθαι would regularly either stand within the clause with μέν or else belong to both subjects. — οἴοιτο: for the mood cf. προχωροίη in § 13. — αἰσθήσεσθαι: quoted (G. 260, 2).

16. γὲ μήν, *certainly at least*, adding a case in the general testimony to the high character of Cyrus that could not be controverted; more simply, *moreover.* — εἰς δικαιοσύνην (see G. 129, 7 and 12): with ἐπιδείκνυσθαι,

to distinguish himself for uprightness. — εἰ γένοιτο, ἐποιεῖτο (G. 225). — βουλόμενος: quoted. Cf. φανερὸς ἦν πειρώμενος in § 11. — περὶ παντὸς ἐποιεῖτο: cf. περὶ πλείστου ποιοῖτο in § 7. — τούτους: pl. because of the distributive force of τὶς to which it refers. — ἐκ τοῦ ἀδίκου, *by injustice* (G. 139, 2).

Page **32.** — 17. δικαίως, *with fidelity.* — διεχειρίζετο, *were managed*, lit. *were had in hand.* — καὶ . . . ἐχρήσατο, *and he secured the services of* (G. 200, N. 5 *b*) *an army worthy of the name*, justo exercitu. — ἔπλευσαν: coming as mercenaries across the sea. — ἐπεὶ ἔγνωσαν, *because they judged it*, etc. (G. 250). — πειθαρχεῖν (G. 131, 2 *a*). — τὸ κατὰ μῆνα κέρδος is in the same construction as πειθαρχεῖν, the subject of εἶναι, which might have been τὸ πειθ. (G. 259 and N.). For κατὰ μῆνα, *monthly*, see G. 191, IV. **2**, 2 *c*.

18. εἴ τίς γέ τι: one proclitic, three enclitics. The proclitic takes the accent of τὶς; for the accent of the enclitics, see G. 28, N. 2. — τίς γε, *any one* (emphatically), no matter how insignificant. — τι: with ὑπηρετήσειεν, *did him* (G. 184, 2) *any* (G. 159, N. 2) *good service.* With ὑπηρετήσειεν cf. γένοιτο in § 16, and the ref., and also ὁρῴη in § 19. — οὐδενὶ . . . προθυμίαν, *he never let his* (lit. *any one's*, G. 184, 3) *zeal* (see G. 129, 7) *go unrewarded.* — κράτιστοι δή: cf. πλεῖστοι δή in § 12, and note. — ὑπηρέται, *supporters.* — Κύρῳ . . . γενέσθαι, *Cyrus was said to have had*, lit. *were said to have been* (*become*) *to Cyrus* (poss. dat., G. 184, 4).

19. τινὰ ὄντα, *that any one was* (G. 280). So the two participles that follow. — οἰκονόμον, *manager*, Eng. *eco-nomist.* Note the derivation. — ἐκ τοῦ δικαίου, *according to justice*, or we may freely transl. δεινὸν . . . δικαίου, *a skilful and just manager.* — ἧς ἄρχοι is part of the conditional relative sentence (= εἴ τινος ἄρχοι) and follows the construction of ὁρῴη. See *Moods and Tenses*, § 64, N. 2. — χώρας (G. 154). — οὐδένα ἂν . . . ἀφ-είλετο, *he would never deprive* (G. 206) *him* (lit. *any one*) *of* (*his territory*, sc. χώραν, and see G. 164). The ἄν belongs equally to προσεδίδου (G. 212, 4). This form with ἄν, since it expresses a customary action, is a natural apodosis to εἰ ὁρῴη. See again G. 225, and *Moods and Tenses*, § 51, Rem. — ἐπέπατο (see πάομαι, *to acquire*): cf. the use of the perf. and plup. of κτάομαι. — αὖ, *moreover.* — Κῦρον (G. 164). — οὐ φθονῶν ἐφαίνετο ἀλλὰ πειρώμενος, *it was clear that he did not envy, but strove*, etc. (G. 280).

20. φίλους: emphasized by position and the following particles; obj. of θεραπεύειν. — ὅσους ποιήσαιτο (G. 233): the apodosis is θεραπεύειν (not γενέσθαι). This use of the optative, as also the corresponding one in conditional clauses not relative (G. 225), occurs repeatedly in this chapter and should be watched for. — ὄντας: cf. ὄντα in § 19. — ἱκανοὺς συνεργοὺς ὅ τι τυγχάνοι, *competent co-workers in whatever he chanced*, etc. — ὅ τι τυγχάνοι (= εἴ τι τυγχάνοι): see note on ἧς ἄρχοι in § 19. — βουλόμενος: cf. παρών in i. 1. 2, and note. — πρός, *by* (G. 191, VI. **6**, 1 *b*, end). — κράτιστος δή: cf. § 12 and § 18. — γενέσθαι: in the dir. form ἐγένετο (G. 260, 2).

21. αὐτὸ τοῦτο οὗπερ ἕνεκα, κ. τ. λ., *he tried to secure for his friends that very object for which he thought that he needed friends himself,* — *viz. that he might have co-workers,* — *he tried* (*I say*) *also on his own part to be a most*

vigorous co-worker with his friends, etc. αὐτὸ τοῦτο would naturally have been the object of some verb like πράττειν after ἐπειρᾶτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργὸς . . . εἶναι . . . ἐπιθυμοῦντα was substituted, to express the same idea more fully. Cf. ἃ . . . καίουσιν in iii. 5. 5. — τούτου : emphatic (G. 152). — ὅτου (i. e. οὑτινος, G. 84) is not gen. by assimilation, but gen. independently (G. 171, 2). — ἐπιθυμοῦντα : quoted after αἰσθάνοιτο (G. 280).

22. οἶμαι : by syncope for οἴομαι. The word is here parenthetic, like our *I think*. — εἷς γε ὢν ἀνήρ : cf. ἑνί γε ἀνδρί in § 12, and note. — διὰ πολλά, *for many reasons*. — δι-εδίδου, *dis-tributed*. — καὶ ὅτου : sc. πρός and the indef. antecedent of ὅτου. — δεόμενον : how is the part. to be construed ?

23. κόσμον : in app. to ὅσα (G. 137, N. 4). — ἢ . . . ἤ, *either . . . or*. — ὡς εἰς πόλεμον : the ὡς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. Cf. ὡς εἰς μάχην in i. 8. 1, and ὡς εἰς κύκλωσιν in i. 8. 23. — καλλ-ωπισμόν : der. ? — καί, *moreover*, with the following sentence as a whole. — λέγειν : an imperfect infinitive with ἔφασαν (G. 203, N. 1) : they said ἔλεγε, *he used to say*. Cf. ἐλέχθησαν γενέσθαι in § 18. — δύναιτο (G. 245) ; νομίζοι (G. 243). Cyrus said οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίζω.

24. καὶ τὸ μὲν . . . ποιοῦντα, *and his surpassing* (G. 259, N.) *his friends in conferring great* (with emphasis) *benefits*, etc. τὰ μεγάλα is cognate acc. with εὖ ποιοῦντα, *benefiting* (G. 159, N. 2). — ἐπιμελείᾳ : dative of respect (G. 188, 1, N. 1). — φίλων (G. 175, 2).

Page **33.** — τῷ προθυμεῖσθαι : parallel in construction to τῇ ἐπιμελείᾳ (G. 262, 2). — ταῦτα takes up τὸ περιεῖναι, κ. τ. λ.

25. οἴνου (G. 167, 4). — ἡμι-δεεῖς (δέω, *to want*). — οὔπω δὴ πολλοῦ χρόνου, *not for a long time* (G. 179, 1), lit. *not as yet now within a long time*. — ὅτι . . . ἐπιτύχοι represents ἐπέτυχον, κ. τ. λ., in the words of Cyrus (G. 243) ; but the next sentence gives the *actual* words of the messenger, who in delivering the gift would say : Κῦρος οὔπω δὴ πολλοῦ . . . ἐπέτυχεν · τοῦτον οὖν σοι ἔπεμψε, κ. τ. λ. Cf. the last half of § 26, τούτοις ἥσθη Κῦρος · βούλεται, κ. τ. λ. — ἐκπιεῖν, *to drink it up* (lit. *out*) : cf. Germ. *austrinken*. — σὺν οἷς (G. 153, N. 1).

26. ἡμιβρώτους : der. ? — ἡμίσεα, *halves* (G. 139, 1). — ἐπι-λέγειν, *to say in addition* (to presenting the gifts), *to add*. — τούτων γεύσασθαι, *to take a taste of* (note the force of the aorist) *these* (G. 171, 2).

27. ἐδύνατο : there is some MS. authority for δύναιτο. See G. 233, N. 1, and *Moods and Tenses*, § 62, N. 1. — δια-πέμπων : force of διά ? — ὡς μὴ ἄγωσιν : subj. of purpose after a secondary tense (G. 216, 2). The student will note that a clause of *negative* purpose can be introd. either by the simple μή, or by μή preceded by ἵνα, ὡς, ὅπως, the meaning in both cases being simply *that not, lest*. Cf. the examples under G. 216, 1.

28. πλεῖστοι, *very many*. — μέλλοιεν ὄψεσθαι : see i. 8. 1, and note. — ἐσπουδαιο-λογεῖτο, *he engaged in earnest conversation* (*with them*), a denom. verb (G. 130, 2) der. from σπουδαῖος and λέγω, and σπουδαῖος from σπουδή, σπεύδω (G. 129, 12). — ὡς δηλοίη οὓς τιμᾷ (τιμᾷ indic.), *that he might show*

(G. 216, 1) *whom he honored* (G. 248, N., end). The purpose in his own mind was, ὡς δηλῶ (subj.) οὓς τιμῶ (indic.). — ἐξ ὧν ἀκούω, *from what I hear:* cf. ἀκούει in i. 3. 20, and note. — Ἑλλήνων, βαρβάρων: with οὐδένα.

29. τούτου, τόδε: diff. of use? — δούλου ὄντος, *though he was a slave.* Cf. i. 7. 3. — πλήν: conj. Cf. i. 8. 25. — καὶ οὗτος . . . εὗρε: the order is, καὶ οὗτος δὴ ταχὺ εὗρε αὐτὸν ὃν ᾤετο, κ. τ. λ. Cf. i. 6. 3. For οἱ, see G. 144, 2. — φιλαίτερον: for the more common φίλτερον (G. 73, 1, 10). — ὑπ' αὐτοῦ: the King. — ἀγαπώμενοι: ἀγαπάω is properly to show by outward signs that one regards; φιλέω (§ 28, end), on the other hand, is used of the love of friends. — τυγχάνειν ἂν is quoted after νομίζοντες (G. 246): the protasis lies in ὄντες = εἰ εἴησαν (G. 226, 1).

30. τὸ αὐτῷ γενόμενον, *what happened to him*, sc. ἐστί: τεκμήριον is pred. — τοὺς . . . βεβαίους: the article is expressed but once, because the writer is speaking of a single class of persons possessing all the qualities mentioned, *those who were faithful, well-disposed, and constant.*

31. συν-τράπεζοι: cf. ὁμοτράπεζοι in i. 8. 25. — ὑπέρ, *over, in behalf of* (G. 191, IV. 3, 1 *b*). — τεταγμένος: what use of the part.? Explain the use also of πεπτωκότα in the next line.

CHAPTER X.

Synopsis: The head and right hand of Cyrus are cut off; the King falls upon his camp, and the troops of Ariaeus flee (1). The camp is pillaged, except where a few of the Greeks, who have been left on guard, make a successful stand (2, 3). Both armies proceed as if victorious, the Greeks pursuing, the Persians plundering (4); but when they discover one another's movements, the King collects his forces, and Clearchus consults with Proxenus (5). The King is seen approaching; but instead of making an attack upon the rear of the Greek army, as is expected, he leads off his troops to the left (6), joined by Tissaphernes, who has charged through the Greek lines (7, 8). The Greeks fall back upon the river (9). The King draws up his troops opposite, but is again put to flight (10, 11). His cavalry rally upon a hill, but on the approach of the Greeks abandon this also (12, 13). Clearchus sends a scout upon the hill to report their movements (14), who brings back word that they are flying at the top of their speed (15). The Greeks abandon the pursuit, and wonder at the absence of Cyrus (16). They resolve to return to their camp (17); but finding this plundered, they encamp supperless for the night (18, 19).

Page **34**. — 1. The narrative is resumed from Chap. viii. — ἀποτέμνεται . . . δεξιά: a Persian custom. In iii. 1. 17 it is stated that the head and hand of Cyrus were exposed to view fixed on a stake. — ἀποτέμνεται, διώκων, εἰσπίπτει: note and explain the number and agreement of these words. — Κύρειον: an adj. in place of the more common poss. gen. Κύρου. — στρατόπεδον: merely the place where they had halted in the hurry of the unexpected engagement (i. 8. 1 sq.). — οἱ μετὰ Ἀριαίου, *Ariaeus and those with him*, like the phrase οἱ ἀμφὶ Τισσαφέρνην, iii. 5. 1: μετὰ Ἀριαίου implies *participation* (G. 191, VI. 3, 1), but σὺν αὐτῷ above implies *accom-*

paniment (G. 191, II. 2). — ἔνθεν ὥρμηντο: on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (i. 7. 20) after the midnight review mentioned in i. 7. 1, and that this review was held on the night after the third day's march from Pylae. Cf. note on ἐντεῦθεν, i. 7. 1. — τέτταρες . . . ὁδοῦ, *and the distance was said to be four parasangs,* lit. *there were said to be four parasangs of the road.*

2. πολλά: pred., *to a great amount.* — τὴν Φωκαΐδα . . . εἶναι, *the Phocaean woman, the concubine* (G. 137) *of Cyrus, who was said* (τὴν . . . λεγομένην = ἣ . . . ἐλέγετο: G. 276, 2; 137) *to be,* etc. Athenaeus says that she was first named Milto, and afterwards Aspasia. Phocaea was a city of Ionia. See the map. — λαμβάνει: with βασιλεύς, above.

3. ἡ νεωτέρα, *the younger* (of the two). — γυμνή, *lightly clad, without her mantle.* — τῶν Ἑλλήνων: sc. τινάς (a rare omission). — ἐν τοῖς σκευοφόροις (neut.), i. e. *among the baggage.* — ὅπλα ἔχοντες, *under arms, standing guard* (G. 279, 4). — καὶ ἀντιταχθέντες (sc. οὗτοι). — οἱ δὲ καὶ αὐτῶν, *and some also of their own number:* οἱ δέ is correl. to πολλοὺς μέν. Cf. note on τὰ μέν in i. 9. 6. — ἐντὸς αὐτῶν, *within their lines.* — ἐγένοντο: plural from the influence of ἄνθρωποι.

4. ἀλλήλων: why gen.? — οἱ Ἕλληνες: the main body. — οἱ μέν: referring chiastically (see note on ἀναβαίνει . . . ἀνέβη in i. 1. 2) to οἱ Ἕλληνες. — ὡς πάντας νικῶντες, *thinking that they were victorious over all* (G. 277, N. 2), but below, ὡς . . . νικῶντες, *thinking that now they were all victorious.*

5. This entire section consists of four clauses arranged chiastically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — εἴη: why opt.? — Τισσαφέρνους: stationed at the King's extreme left (i. 8. 9), he had charged through the right of the Greeks and joined the King in the camp of Cyrus in the rear (§ 7). — νικῷεν, οἴχονται: one verb changed to the opt. by quot., the other not; for which see *Moods and Tenses,* § 70, 2, Rem. 1, end. Cf. also G. 247, N. 1. — πλησιαίτατος: comparative how formed? (G. 71, N. 2). — πέμποιεν, ἴοιεν: in the direct questions, πέμπωμεν, ἴωμεν; (G. 256; 244). For εἰ . . . ἤ, introducing the double indirect question, see G. 282, 5.

6. δῆλος ἦν προσιών: cf. δῆλος ἦν ἀνιώμενος in i. 2. 11, and note. — ὡς ἐδόκει ὄπισθεν, i. e. *apparently from their rear.* — στραφέντες, *facing about.* It will be remembered that the two forces were somewhat more than three miles apart (§ 4). — παρεσκευάζοντο . . . δεξόμενοι, *prepared themselves with a view to his advancing in this way* (i. e. ὄπισθεν) *and to their receiving (him so):* ὡς (G. 277, N. 2) belongs not only to δεξόμενοι (part. of purpose), but also to προσιόντος (part. of cause). προσιόντος (sc. αὐτοῦ) is the genitive abs.; δεξόμενοι modifies οἱ Ἕλληνες. See, further, *Moods and Tenses,* § 111. — ἧ δὲ παρῆλθεν, κ. τ. λ.: cf. i. 8. 23. The aor. is a pluperfect in force. Cf. i. 1. 2. — ἀπήγαγεν, *marched back.*

Page **35.** — 7. διήλασε . . . πελταστάς, *charged along* (παρά) *the river into* (κατά) *the Greek peltasts and through them.* — διελαύνων δέ, *and as he drove through them.* For the force stationed at the extreme right of Cyrus when the battle began, see i. 8. 5. — ἔπαιον: probably with their swords.

— **αὐτούς**: the cavalry of Tissaphernes. — **Ἀμφιπολίτης**, *of Amphipolis*, an important Greek city on the Strymon in Thrace.— **ἐλέγετο . . . γενέσθαι**, *was said to have proved himself* (G. 260, 2) *sagacious* (*to have shown his wisdom*) by pursuing this course of tactics.

8. **οὖν**, *at any rate*. Cf. i. 2. 12. — **ὡς . . . ἀπηλλάγη**, *after he had come off* (note the force of the tense) *with the worst of it*, lit. *having less*. — — **τὸ τῶν Ἑλλήνων** (G. 142, 2). — **ὅμου πάλιν ἐπορεύοντο**, *proceeded back together*.

9. **τὸ εὐώνυμον**: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (**στραφέντες**, § 6). — **μὴ προσάγοιεν, κατακόψειαν**: why opt.? — **ἀναπτύσσειν τὸ κέρας**: lit. *to fold back the wing*. The object was to bring their line parallel to the river. At present they are at right angles to it. For the const. of **ἐδόκει ἀναπτύσσειν**, cf. i. 3. 11, and note, and with **ἀναπτύσσειν**, *to fold back*, cf. **περιπτύσσειν**, *to fold about, enfold*, above.

10. **ἐβουλεύοντο**: before the Greeks had even begun to change their position, while they were as yet simply planning it, the King was already executing relatively the same manœuvre, with the intention of presenting his front to the river. This shows that the apprehension of the Greeks, mentioned in § 9, **ἔδεισαν . . . κατακόψειαν**, was well grounded. It is not implied by **ἐβουλεύοντο** that the Greeks did not subsequently effect their change of position. — **καὶ δὴ . . . συνῆει**, *the King in truth also, changing his line of battle to the same form* (i. e. **τοῖς Ἕλλησιν**), *stationed it opposite, just as at first he had met them for battle*.— **ὄντας, παρατεταγμένους**: what use of the participles? — **αὖθις**: see the description of the first charge of the Greeks in i. 8. 17 sq. — **τὸ πρόσθεν**: adverbial accusative (G. 160, 2). Cf. **τὸ πρῶτον**, above.

11. **ἐκ πλείονος**, *when at a greater distance from them*.— **ἐπ-εδίωκον**: note the force of the preposition. — **κώμης τινός**: possibly *Cunaxa* (**Κούναξα**), the village near which, as Plutarch says, the battle was fought.

12. **ἀνεστράφησαν**, *rallied*.— **πεζοί** (without article), predicate, sc. **ὄντες**. The const. changes at **τῶν δὲ ἱππέων**, where we should expect **ἱππεῖς δέ, ὧν ὁ λόφος, κ. τ. λ.** — **τῶν . . . ἐνεπλήσθη**: the passive of the construction explained in G. 172, 2. — **τὸ ποιούμενον**: **τὸ γιγνόμενον** is more common in this sense.— **μὴ γιγνώσκειν**: sc. **τοὺς Ἕλληνας**. — **ἀετόν . . . ἀνατεταμένον**, (probably) *a kind of* (**τινά**) *golden eagle, with wings extended, perched on a bar of wood* (*and raised*) *upon a lance*. **πέλτη**, which commonly means a *shield* or *target*, is also used for **δόρυ** or **λόγχη**; and **ἐπὶ ξύλου** may refer to a horizontal piece of wood on which the eagle was perched. So **ἐπὶ ξύλου καθεύδεις**, *roost like a fowl*, Aristoph. *Nub.* 1431. The **ξύλον** with the eagle was then raised on the point of a lance (**ἐπὶ πέλτῃ**). In the Cyrop. vii. 1. 4, the Persian standard is called **ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος**. Curtius, iii. 3. 16, calls it auream aquilam pinnas extendenti similem.

13. **ἐνταῦθα**: for **ἐνταυθοῖ**, just as we use *here* or *there* in the sense of *hither* or *thither*. — **ἄλλοι ἄλλοθεν**, *some from one* part (of the hill), *others*

from another, or, as we should say, *some in one direction, others in another.* — τῶν ἱππέων: with ἐψιλοῦτο, *was cleared of the horsemen.* Cf. τῶν ἱππέων ἐνεπλήσθη in § 12. — τέλος: cf. i. 9. 6.

14. ὑπ' αὐτόν, *at the foot of it.* — κατ-ιδόντας: note the preposition.

Page **36.** — τί ἐστιν: in what other mood might the verb have been? What case of the same sort is there in the next section?

15. σχεδὸν . . . ἦν, i. e. *and about this time.*

16. θέμενοι τὰ ὅπλα: see note on i. 5. 14. — φαίνοιτο, παρείη: optative in a causal sentence (G. 250, N.). — τεθνηκότα: cf. πεπτωκότα in i. 8. 28. — διώκοντα οἴχεσθαι, *had gone* (G. 246) *in pursuit* (G. 279, 4, N.). — καταληψόμενόν τι προεληλακέναι, *had pushed on* (give the direct form) *to take possession of* (G. 277, 3) *something.*

17. εἰ ἄγοιντο ἢ ἀπίοιεν: cf. εἰ πέμποιεν ἢ ἴοιεν in § 5, and note. — δορπηστόν, *supper-time* (although they went *supperless*, § 19): derived from δόρπον, which in Homer is the common name for *the afternoon* or *evening meal*, Lat. coena, the chief meal of the day. In the primitive Homeric times there were two regular meals, ἄριστον, an early meal, *breakfast*, and δόρπον, a late meal, *supper*. Either could be called δεῖπνον, which in Attic Greek meant the *chief meal* of the day, and as this came late in the afternoon, δεῖπνον took the place of the older name δόρπον. Cf. ἄ-δειπνοι in § 19. The Attic ἄριστον was a midday meal, *lunch*, or *dinner*.

18. διηρπασμένα (G. 279, 1). — εἴ τι . . . ἦν, *whatever there was to eat or drink* (ποτόν, verbal adjective from πίνω). — μεστάς: predicate adjective, sc. οὔσας, (*that had been*) *full* (G. 204, N. 1). τὰς ἁμάξας and the τοῦτο that is to be understood as the antecedent of the clause εἴ τι . . . ἦν are, along with τὰ πλεῖστα, objects of καταλαμβάνουσι.— εἰ λάβοι (G. 248, N.). — ἅμαξαι: predicate to ἦσαν, αὗται being the subject. — καὶ ταύτας . . . διήρπασαν: this is partly a repetition of what has already been expressed in διηρπασμένα. — τότε: see § 2.

19. ἄδειπνοι ἦσαν· ἦσαν ἀνάριστοι: what is such an arrangement of the parts of a sentence called? Note also the case that follows, καταλῦσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf., concerning the fact stated in πρὶν γὰρ . . . ἐφάνη, i. 8. 1, and note. — μέν: correlative to δέ in ii. 1. 2.

BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

CHAPTER I.

SYNOPSIS: The preceding Book is reviewed in outline (1). At daybreak the generals meet and express surprise that Cyrus neither appears himself nor sends

them orders. They resolve to march forward and meet him (2); but just at sunrise messengers bring word that he is dead, and that Ariaeus proposes to set out on the next day for Ionia (3). The Greeks are afflicted at the death of Cyrus, but, accepting the facts, send word to Ariaeus that they will make him king (4). Chirisŏphus and Menon go back with the messengers (5). Clearchus awaits their return, and the troops slaughter the beasts of burden for food (6). Heralds arrive from the King (7), who announce that he commands the Greeks to give up their arms and sue at his gates for favor (8). Clearchus, replying briefly, leaves the rest to answer while he returns to conclude a sacrifice (9). Various replies are made, some threatening, others conciliatory (10–14). Clearchus returns and shrewdly asks the advice of Phalīnus, one of the heralds and himself a Greek, hoping that he will advise them not to surrender (15–18). But he replies that they have no chance for life except from the King's mercy (19). Clearchus contemptuously replies that they will keep their arms (20). Phalinus then informs them that the King will consider that a truce exists between himself and them, as long as they remain where they are; but otherwise, war (21). Clearchus bids him report that this is a satisfactory arrangement (22), but refuses to give any intimation of his intentions (23).

1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — **ὡς . . . ἐστρατεύετο**: the first of five indirect questions, subjects of **δεδήλωται.** — **οὖν**: to introduce the recapitulation. — **Κύρῳ**: dative of advantage (G. 184, 3), not of the agent. — **ἐκοιμήθησαν**: **κοιμάω**, *to put to sleep*, is akin to **κεῖμαι.** — **τὰ πάντα**, *at all points* (G. 160, 2). Why is the subject of **νικᾶν** omitted? (G. 134, 3). — **νικᾶν**: their thought was, **νικῶμεν**, *we have conquered* (*are victorious*), a pres. with an approach to the signif. of the perf. (*Moods and Tenses*, § 10, N. 4). — **ἔμπροσθεν** (G. 141, N. 3). — **λόγῳ**, *narrative*, i. e. in Book I.

2. **ἅμα δὲ τῇ ἡμέρᾳ**: cf. i. 7. 2, and reference. For **δέ**, see note on **μέν** in i. 10. 19: the editor above-mentioned (note on § 1) probably used the **μέν** at the beginning of § 1 without noticing the preceding sentence.

Page **37.** — **ὅτι πέμποι, φαίνοιτο**: cf. the opt. in i. 10. 16, and note. — **σημανοῦντα**: what does the part. express? — **εἰς τὸ πρόσθεν**: cf. i. 10. 5. — **ἕως συμμίξειαν**: optative in a dependent clause by quotation (G. 248, 3). What other mood might we have had, and why? What would then be added to **ἕως**?

3. **ἐν ὁρμῇ ὄντων**, *when they* (sc. **αὐτῶν** and cf. i. 2. 17) *were on the point of starting.* — **ἡλίῳ**: the names of the heavenly bodies, like proper names, may omit the article. Cf. **ἥλιος** in i. 10. 15. — **Προκλῆς**: of the third dec. (G. 52, 2, N. 3). — **Τευθρανίας**: a town and district in Mysia. — **γεγονώς**, *descended from.* — **Δαμαράτου**, *Damarātus*, a Spartan king, deposed in 491 B. C., who settled in southwestern Mysia. See a dict. of biography. — **Γλοῦς**: mentioned in i. 4. 16. He had now gone over to Artaxerxes. For *Tamos* see i. 2. 21, and note. — **τέθνηκεν** might have been **τεθνήκοι** (G. 243): cf. the optatives that follow, **εἴη, λέγοι, φαίη.** — **σταθμῷ**: cf. i. 10. 1. —

ὅθεν = ἐξ οὗ. — ἡμέραν (G. 161). — περιμείνειεν ἂν . . . μέλλοιεν: in the dir. form (G. 247), περιμείναιμι ἂν αὐτοὺς, εἰ μέλλουσιν ἥκειν (G. 227, 1). — τῇ ἄλλῃ, *on the next day*. — ἀπιέναι (G. 200, N. 3*b*) φαίη: cf. with λέγοι ὅτι, κ. τ. λ., above, and see G. 260, N. 1. — ἐπὶ Ἰωνίας, *in the direction of Ionia* (G. 191, VI. 2, 1 *a*).

4. ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι: chiastic. — Ἀλλά: often begins a speech opposed to one that precedes. Cf. i. 7. 6. — ὤφελε . . . ζῆν, *would that Cyrus were living* (G. 251, 2, N. 1). How else might the thought have been expressed? — νικῶμεν: cf. the note on § 1, and cf. also § 8, § 9, and § 11. — εἰ μὴ ἦλθετε, ἐπορευόμεθα ἄν: the prot. referring to the past, the apod. to the present (G. 222). — καθιεῖν, see καθίζω (G. 110, II. N. 1 *c*). — τῶν νικώντων: predicate genitive of possession (G. 169, 1). — τὸ ἄρχειν: subject infinitive with the art. (G. 259, N.).

5. ταῦτα: why did the Greeks use the plural, and why do we translate by the singular? — τοὺς ἀγγέλους: Procles and Glus, § 3. — καὶ γάρ: cf. i. 1. 6, and note.

6. οἱ μέν: asyndeton. See note on i. 2. 4, and cf. i. 2. 25. — ὅπως, *as*, = ὡς. — ξύλοις, *for fuel* (G. 137, N. 4). — μικρὸν . . . οὗ, *going forward a short distance* (G. 161) *from the main body, to where*, etc. — οἰστοῖς, *arrows*, derived from the root that appears in οἴσω, the future of φέρω. Lit. then οἰστός is *that which is borne* or *shot*. — ἠνάγκαζον: *had compelled*: cf. ἐποίησε in i. 1. 2, with note, and ἐπολιόρκει, συνεπολέμει in i. 4. 2. — τοὺς αὐτομολοῦντας: cf. i. 10. 6. — φέρεσθαι ἔρημοι, *left to be carried away*, i. e. for fuel (G. 265). See *Moods and Tenses*, § 97, N. 1, end. — κρέα: object of both participle and verb.

Page **38.** — 7. καὶ ἤδη . . . ἀγοράν: cf. i. 8. 1, and note. — οἱ μὲν ἄλλοι: in apposition to κήρυκες. We should expect εἷς δ' αὐτῶν Φαλῖνος Ἕλλην to follow. — βάρβαροι: predicate to ὄντες to be supplied. — ἐντίμως ἔχων, *to be in honor*. Cf. note on εὐνοϊκῶς ἔχοιεν, i. 1. 5. — ἐπιστήμων: derivation? — τῶν ἀμφὶ τάξεις = τῶν τακτικῶν. For the case, see G. 182, 1. — ὁπλο-μαχίαν, *the art of fighting in heavy armor* (G. 131, 1).

8. ὅτι . . . ἀγαθόν: what changes of mood are possible in this sentence? (G. 247): λέγουσιν has the force of an historical tense (G. 201, Rem.). — νικῶν: what use of the part.? Cf. also note on νικᾶν in § 1. — παραδόντας: for the relation of this part. to the following ἰόντας εὑρίσκεσθαι, cf. note on ὑπολαβών in i. 1. 7. — εὑρίσκεσθαι . . . ἀγαθόν, *to seek to get whatever* (lit. *if any*) *favor they could* (G. 223).

9. βαρέως, *with anger*. — ὅμως: Clearchus, though himself angry, *nevertheless*, etc. — εἶπε: why opt.? — ἔφη, *continued he*. — ὅ τι: cogn. acc. to ἀποκρίνασθαι to be supplied with ἔχετε. — ἥξω, *will return*. Cf., as to meaning, ἐλθόντες in § 1. — ὅπως . . . ἐξῃρημένα, *that he might see the entrails* (*after they had been*) *taken out*. — θυόμενος: why middle?

10. πρόσθεν ἢ παραδοῖεν: πρόσθεν ἤ (where πρίν might have been used) with the opt. (G. 240, with N.; 232, 4). There is no change of mood in quoting what Cleānor said (G. 245; 247, N. 3). — θαυμάζω, *should like to know*. — πότερα . . . ἤ: double indirect question (G. 282, 5). — ὡς κρατῶν:

force of ὡς? — ἢ ὡς . . . δῶρα, *or as gifts* (G. 137, N. 4) *on the alleged* (ὡς) *ground of friendship*, as if he had said ὡς φίλος ὤν. — τί . . . ἐλθόντα, *why should he ask for them and* (*why should he*) *not* (οὐ, not μή) *come and take them?* — πείσας, *by persuasion*, opp. to ὡς κρατῶν. — τί ἔσται . . . χαρίσωνται: cf. i. 7. 8, τί . . . κρατήσωσιν.

11. πρὸς ταῦτα, *in reply to this.* — αὐτῷ: with ἀντιποιεῖται (G. 186, N. 1). — ἔστιν: why accented? — ἀρχῆς: causal genitive (G. 173, 1, N. 2). — ἑαυτοῦ: pred. gen. of poss. (G. 169, 1). — μέσῃ τῇ χώρᾳ: cf. μέσου τοῦ παραδείσου in i. 2. 7, and note. — οὐδέ: the οὐ goes with δύναισθε ἄν, the δέ (*even*) with εἰ . . . ὑμῖν. — παρέχοι: sc. ἀποκτεῖναι.

12. εἰ μή, *except*, after a neg. Cf. i. 4. 18; i. 5. 6. — ἔχοντες = εἰ ἔχοιμεν (G. 226, 1). — ἄν: with χρῆσθαι (G. 246). So the ἄν that follows belongs to στερηθῆναι, and παραδόντες = εἰ παραδοῖμεν.

Page **39.** — μή: the neg. with the imperative is always μή (G. 283, 2). — παραδώσειν: sc. ἡμᾶς as subject, which would have been expressed if ἡμῖν had not preceded.

13. Ἀλλὰ . . . ἀχάριστα: ironical. On Ἀλλά, see § 4. When Phalīnus calls him a "philosopher," he means to stigmatize his remarks about ἀρετή and ἀγαθά as unpractical. The literal meaning of φιλό-σοφος? — ὤν, *that you are* (G. 280). — περιγενέσθαι ἄν, *could* (under any circumstances) *prove superior* (G. 246; 226, 2 *b*). — δυνάμεως: case (G. 175, 2).

14. ἔφασαν: Xenophon writes as if he had not himself been present. — λέγειν: cf. λέγειν in i. 9. 23, and note. — ὑπο-μαλακιζομένους, *losing courage somewhat* (ὑπό). The underlying word is μαλακός, *soft*. For ὑπό, see G. 191, VI. **7**, end. — τι (G. 188, 1, N. 2): cf. i. 3. 18, and note. — συγκαταστρέψαιντ' ἄν: serving loosely as an apodosis to the first protasis also, εἴτε θέλοι, but belonging more fitly to the second.

15. εἰ, *whether* (G. 282, 4). — ἀποκεκριμένοι εἶεν: periphrastic perfect (G. 118, 1). Why opt.? — Οὗτοι: in partitive appos. to the phrase ἄλλος ἄλλα (G. 137, N. 2). — ἄλλος ἄλλα, *some one thing, others another*, lit. *another other things*. Cf. ἄλλοι ἄλλως in i. 6. 11, and ἄλλοι ἄλλοθεν in i. 10. 13, and the notes. — λέγεις, *mean, intend.*

16. The sparring that follows to the end of the chapter shows much Greek humor. — ἄσμενος (G. 138, N. 7). — οἶμαι . . . πάντες, *and all the rest also, I think.* οἶμαι is parenthetic and does not affect the construction. — ἡμεῖς: sc. Ἕλληνές ἐσμεν. — πράγμασι: cf. i. 1. 11.

17. ὅ τι: the antecedent of this word is a cogn. acc. to συμβούλευσον, *give us whatever advice*, etc. — ἔπειτα: to be how construed? — λεγόμενον (by conjecture for ἀναλεγόμενον), ὅτι Φαλῖνός, κ. τ. λ.: *when reported as follows, viz. "Phalinus once," etc.* (G. 241, 2, Note). — συμβουλευομένοις συνεβούλευσεν: why a difference in voice? The same distinction above. — τάδε, *the following advice* (G. 148, N. 1), would be followed by the actual advice, if the report should ever be made in Greece. What sort of an accusative is τάδε? — ὅτι ἀνάγκη (sc. ἐστί), *that it is inevitable.*

18. ὑπ-ήγετο, *craftily* (ὑπό) *suggested this.* — εὐέλπιδες: declined like ἐλπίς (G. 66, N. 3). — ὑπο-στρέψας, *turning adroitly, avoiding the trap.* — παρὰ τὴν δόξαν αὐτοῦ, *contrary to what he had expected* (G. 191, VI. **4**, 3 *d*).

19. εἰ . . . ἐστι, *if you have one chance in ten thousand* (G. 77, 2, N. 3²). — σωθῆναι: limits ἐλπίς, to be supplied with μία τις (G. 261, 1). In the second line below, the noun σωτηρίας is used in the same sense. — ἄκοντος: used almost like a *participle*. Cf. i. 3. 17, and note.

Page **40.** — 20. πρὸς ταῦτα: cf. § 11. — Ἀλλά: cf. § 4, and note. — ταῦτα: cf. with τάδε in the next line (G. 148, N. 1). Cf. also § 21, beginning. — ἡμεῖς: emphatic, opposing what *the Greeks* thought to what *the King* had demanded (§ 8). — εἶναι: sc. ἡμᾶς as subj. — πλείονος (G. 178, N.). — ἔχοντες: a second protasis (G. 226, 1) to ἂν εἶναι, which is quoted (G. 246): see note on ἔχοντες and παραδόντες in § 12.

21. αὐτοῦ: adv. — ὅτι . . . εἴησαν, *that there was* (not *would be*) *a truce*, etc., the direct form being μένουσι (partic., sc. ὑμῖν, = ἢν μένητε) σπονδαί εἰσιν, *there is a truce for you* (i. e. *for you to depend on*), *if you remain* (G. 223). See § 22, Ἢν μένωμεν. Cf. below, σπονδαί εἰσιν after μενεῖτε. — εἴπατε: imperative of the *first* aor. εἶπα, not of the *second* aor. εἶπον. See the lexicon, and the Appendix to G., s. v. εἶπον. — πότερα . . . ἤ: cf. § 10. — ὡς . . . ἀγγελῶ, *shall I announce from you that there is war?* lit. *assuming that there is war, shall I announce it from you?* (G. 280, N. 4, ex.).

22. ταὐτά: not ταῦτα. — ἅπερ: sc. δοκεῖ. — ἀπεκρίναντο: note the asyndeton. — σπονδαί: sc. εἰσίν (see note on § 21).

23. ὅ τι ποιήσοι (indirect quest.): the fut. opt. is never used except as the representative of the fut. indicative in indirect discourse (G. 203, N. 3).

CHAPTER II.

SYNOPSIS: Phalinus departs; and Chirisophus and a messenger return from Ariaeus, who refuses to be made king, and again tells the Greeks that he shall set out early next morning (1). Clearchus declines to say whether they will join him or not (2). At sunset he tells the generals and captains that the sacrifices were extremely favorable for joining Ariaeus (3), and gives directions how they shall proceed (4). From this time on, Clearchus assumes virtual command (5). Computation of distances (6). Miltocythes deserts to the King (7). The Greeks join Ariaeus about midnight, and give and receive pledges of good faith (8, 9). Ariaeus shows that it will not do for them to return as they came (10, 11), and adds that at first they must make their marches as long as possible (12). At daybreak they begin their march northward (13). In the afternoon they think they see the enemy's cavalry (14); but scouts bring back word that what they see are only beasts of burden, and it is concluded that the King is encamping near by (15). Clearchus nevertheless advances straight on, and encamps in certain villages (16). In the darkness and confusion the Greeks make much noise and frighten the enemy (17), of whom, on the next day, no traces are to be seen (18). During the night the Greeks also suffer a panic (19). Clearchus by a stratagem succeeds in quieting them, and at daybreak they again fall into line (20, 21).

1. αὐτοῦ παρὰ Ἀριαίῳ: cf. αὐτοῦ ἐπὶ τοῦ ποταμοῦ in iv. 3. 28. Glus also remained: cf. ii. 1. 3, 5. — ἔλεγον, φαίη: the first takes a clause with

ὅτι, the second the inf. (G. 260, N. 1). — βελτίους, *of higher rank*. — οὓς οὐκ ἂν ἀνασχέσθαι: for οἳ οὐκ ἂν ἀνάσχοιντο, a rel. clause with the inf. by assimilation (G. 260, 2, N. 2). — αὐτοῦ βασιλεύοντος: pred. part. after a verb of *enduring* (G. 279, 1). For the case see G. 171, 2. Cf. further *Moods and Tenses*, § 112, 2, N. 2. — ἀλλ' εἰ, κ. τ. λ.: a change to the direct discourse. — ἤδη, *immediately*. — εἰ δὲ μή, *otherwise*, i. e. *if you do not come*, = ἐὰν δὲ μὴ ἥκητε. See § 2. In such alternatives, εἰ δὲ μή is regularly used in the second clause, even when a subjunctive or an affirmative verb would be required if the ellipsis were supplied. See *Moods and Tenses*, § 52, 1, N. 2. — αὐτός (G. 138, N. 8), *himself*, adj. pron. emphasizing the omitted subj. of ἀπιέναι, which is fut. in force (G. 200, N. 3 *b*).

2. οὕτω: with ref. to what follows as well as to what precedes. — χρὴ ποιεῖν: sc. ἡμᾶς, referring to both Greeks and barbarians. — ὥσπερ λέγετε: understand before this χρὴ ἡμᾶς ἥκειν τῆς νυκτός. — εἰ δὲ μή: see note on εἰ δὲ μή in § 1. — πράττετε is more animated than χρὴ ὑμᾶς πράττειν would have been. — ὁποῖόν τι: τι adds to the indefiniteness of ὁποῖον, *whatsoever*. — οὐδέ, i. e. *not even* to the friendly barbarians, just as before he had sent Phalīnus off without satisfying him (ii. 1. 23, end).

3. ἰέναι: purpose (G. 265). Construe with οὐκ ἐγίγνετο, *did not result (favorably) for going*. This phrase is interpreted by καλὰ ἦν at the end of the section. — ἄρα, *as it seems*. — ἐν μέσῳ, *between*. Cf. i. 7. 6, and note. — ναυσί-πορος (G. 131, 1, N.).

Page **41**. — οὐ μὲν δή, *nor yet indeed*. — γέ: force? — οἷόν τε: sc. ἐστίν, *is it possible* (G. 151, N. 4^2). — ἔστιν: accent?

4. δειπνεῖν: explanatory of ὧδε ποιεῖν. The infinitive const. changes to the imperative in συσκευάζεσθε, κ. τ. λ. Cf. πράττετε in § 2, and note. — σημήνῃ: cf. ἐσάλπιγξε in i. 2. 17, and note. — ὡς ἀναπαύεσθαι (with σημήνῃ), *shall give the signal for going to rest* (G. 266, N. 1). — τὸ δεύτερον: cogn. acc. to σημήνῃ to be supplied. — ἀνατίθεσθε: mid. (G. 199, 3). — ἐπὶ τῷ τρίτῳ, *at the third signal*. — τῷ ἡγουμένῳ, *the van* (neut.) = τοῖς ἡγουμένοις. — πρός, *towards*: note that the genitive follows (G. 191, VI. 6, 1 *a*). — τὰ ὅπλα = τοὺς ὁπλίτας. Cf. ἀσπίς in i. 7. 10.

5. τὸ λοιπόν: adv. (G. 160, 2). — δεῖ: sc. φρονεῖν.

6. This entire section is thought by many to be an interpolation. — ἀριθμὸς τῆς ὁδοῦ, *amount of the way, distance*. — τῆς Ἰωνίας, *in Ionia* (G. 167, 6). — μάχης, *scene of the battle, battle-field*. So below. — ἐλέγοντο εἶναι, *there were said to be, it was said that there were*.

7. ἐπεὶ σκότος ἐγένετο, *when it became dark* (G. 134, N. 1 *c*). Cf. ἡμέρα ἐγένετο in § 13, and ὀψὲ ἦν in § 16. — εἰς, ὡς: cf. note on εἰς in i. 2. 3.

8. τοῖς ἄλλοις: dative (G. 184, 3) after ἡγεῖτο in place of the genitive (G. 171, 3). — κατὰ τὰ παρηγγελμένα, *in accordance with his previous instructions*. For these see § 4. — παρὰ Ἀριαῖον: why acc.? — μέσας νύκτας: cf. note on i. 7. 1. — ἐν . . . ὅπλα, *halting under arms in line of battle*. Cf. i. 5. 14, and note. θέμενοι modifies the following nominatives, the officers being said to halt when they order their men to do so. — οἱ κράτιστοι, *the highest in rank*. Cf. βελτίους in § 1. — μήτε . . . τέ, *not only not*

. . . *but also:* the correlatives are merely τε . . . τε. — προδώσειν, ἔσεσθαι, ἡγήσεσθαι: quoted (G. 202, 3 *a*).—προσ-ώμοσαν, *swore besides* (G. 191, VI. 6, end).

9. εἰς ἀσπίδα, i. e. the blood was caught in the hollow of a shield. — οἱ Ἕλληνες, οἱ βάρβαροι: subjects of ὤμοσαν.

10. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, *but when the pledges had been given* (aor. with force of plup.); with the pledge here given (an oath and offering) cf. ii. 3. 28, where the pledge is an oath and the giving and taking of the right hand, and iv. 8. 7, where it is an oath and the exchange of spears.

Page **42.** — πότερον . . . ἤ: how used? — ἥνπερ: sc. ὁδόν, and for the construction of this accusative with ἤλθομεν, cf. note on ὁδόν in i. 2. 20.

11. ἀπιόντες: prot. = εἰ ἀπίοιμεν (G. 226, 1). — παντελῶς, *utterly*, der. from παν-τελής (τέλος).— ὑπὸ λιμοῦ: cf. i. 5. 5, and note.— ὑπάρχει ἡμῖν, *we have to depend on:* for the meaning of ὑπάρχω, cf. note on i. 1. 4. — οὐδὲν τῶν ἐπιτηδείων, *nothing in the way of provisions.* — ἑπτακαίδεκα γάρ: γάρ is doubly related, introducing not only a ground for παντελῶς . . . ἀπολοίμεθα, but also one of the causes of ὑπάρχει . . . ἐπιτηδείων. — σταθμῶν: the σταθμός is here looked upon as a period of time. Cf. for the case ἡμερῶν in i. 7. 18. — ἐγγυτάτω: adj. (G. 141, N. 3; 142, 2). — ἔνθα, *there.* — νῦν δ' ἐπινοοῦμεν, i. e. I and those with me. νῦν δέ corresponds to ἦν μὲν ἤλθομεν, and τῶν δ' . . . ἀπορήσομεν to μακροτέραν μέν. — μακροτέραν: sc. ὁδόν; cf. note on ἥνπερ in § 10. — ἐπιτηδείων: why genitive?

12. πορευτέον: sc. ἐστί (G. 281, 2). — σταθμούς: cognate acc. to πορευτέον, *we must make our first marches,* lit. *march our first marches.* — ὡς . . . μακροτάτους, *as long as possible.* Cf. note on i. 1. 6, and ὡς πλεῖστον just below. μακροτάτους is predicate (cf. G. 142, 3). — ἀποσπασθῶμεν: explain the accent and mood. — στρατεύματος: why genitive? — ἅπαξ: cf. note on i. 9. 10. — δύο: here indeclinable (G. 77, 1, N. 1). — ἡμερῶν: gen. of measure (G. 167, 3). — ἀπόσχωμεν: why subj.? — οὐκέτι μὴ δύνηται: emphatic fut. affirmation (G. 257). — στρατεύματι: dat. of accompaniment (G. 188, 5), equiv. to ἐὰν ἔχῃ ὀλίγον στράτευμα, corresp. to πολὺν δ' ἔχων (below) = ἐὰν ἔχῃ. — σπανιεῖ: fut. of σπανίζω (G. 110, II. N. 1 *c*). — ἔγωγε is expressed for emphasis, and further emphasized by γέ and by its position.

13. Ἦν δυναμένη, *amounted to, meant:* οὐδὲν ἄλλο δυναμένη stands like a pred. adjective after ἦν, the expression differing little from ἐδύνατο. — στρατηγία, *plan of operations.* — ἀποδρᾶναι ἢ ἀποφυγεῖν: cf. i. 4. 8, and note. — τὸν ἥλιον, ἡλίῳ: cf. note on ἡλίῳ in ii. 1. 3. — τοῦτο: cf. ἐψεύσθη τοῦτο in i. 8. 11, and note.

14. ἔτι δέ, *but furthermore.* — δείλην: cf. note on i. 8. 1. — τῶν Ἑλλήνων: depends on the omitted (indefinite) antecedent of οἵ (G. 152). — οἳ μὴ ἔτυχον: a conditional relative clause (G. 232, 1; 231, end).

15. εἰσίν, νέμοιτο: partial change of mood in quotation. Cf. note on i. 10. 5. — ἐστρατοπεδεύετο: impf. (not plup.), *was encamping.* — καὶ γὰρ καί: an unusual connection of particles, *and* (*they were sure of this*) *for smoke also,* etc.

16. ἀπειρηκότας, *were weary,* as pf. of ἀπ-αγορεύω, *to renounce, give up,*

grow weary: the perf. ἀπ-είρηκα, *to have grown* (and so *to be*) *weary.* Cf. i. 5. 3. — οὐ . . . ἀπέκλινε, *he did not, however, even* (δέ in οὐδέ) *turn aside,* much less retreat.

Page **43.** — εὐθύωρον, *straight on,* an uncommon word. — εἰς: with ref. to the previous marching *into* the villages. — καὶ . . . ξύλα, *even the very timbers in* (*from*) *the houses* (G. 191, N. 6). Cf. τοὺς ἐκ τῶν πόλεων in i. 2. 3, and note.

17. ὅμως: notwithstanding the villages had been pillaged. — τρόπῳ τινί, *after a fashion.* — σκοταῖοι, *in darkness* (G. 138, N. 7). — ἐτύγχανον: sc. αὐλιζόμενοι. — ὥστε ἀκούειν, ὥστε ἔφυγον: in the second case the result is stated as an independent fact, rather than merely as a result (G. 266, 1; 237)

18. καὶ βασιλεύς, *even the King,* and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — οἷς (G. 153, with N. 1).

19. τοῖς Ἕλλησι: after the compound verb (G. 187). — οἷον: masculine accusative, subject of γίγνεσθαι, qualem par est fieri.

20. τῶν τότε: sc. κηρύκων. Homer says (*Iliad* v. 786) that Stentor (cf. Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together. — τοῦτον: taking up Τολμίδην. — τὰ ὅπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. — ὅτι λήψεται: cf. i. 6. 2, and note. — ὃς ἂν μηνύσῃ, λήψεται: conditional relative sentence referring vividly to the future (G. 232, 3). — τάλαντον ἀργυρίου: cf. i. 7. 18.

21. εἰς τάξιν τὰ ὅπλα τίθεσθαι, *to get under arms in* (lit. *into*) *line of battle.* Cf. i. 5. 14, and note. — ἥπερ εἶχον, *just as they were* (or *stood*). — ἡ μάχη, i. e. *the battle* of Cunaxa.

CHAPTER III.

Synopsis: At sunrise the King sends heralds to propose a truce (1). Clearchus arranges the army so as to present the most formidable appearance, and, coming forward (2, 3), asks what they want (4). He directs them to tell the King that they must fight first, as the Greeks have had no breakfast (5). The heralds depart, but soon return with word that, if the truce (which is to be general) should be concluded, the Greeks will be furnished provisions (6, 7). Clearchus thinks best to conclude the truce, and commands the heralds to lead the way (8, 9). They come upon ditches and canals, over which they are obliged to construct bridges (10). Clearchus punishes those who loiter, and himself takes part in the work (11), so that the older men also give their assistance (12). Clearchus suspects that the King has flooded the plain with a purpose (13). They arrive at certain villages where they procure provisions (14–16). They remain here three days, and Tissaphernes comes to confer with them (17), and says that he has asked the King to allow him to lead them back to Greece (18, 19), but that the King wishes to know why they took the field against him (20). Clearchus explains how they were drawn into the expedition (21, 22), but says that now, however, they wish simply to return (23). Tissaphernes reports this to the King (24), and on the third day returns saying that the King consents to his leading them home in safety (25). He swears on his part to do this faithfully

and to furnish provisions; and the Greeks swear to do no harm to the country on their way (26–28). Tissaphernes then goes back to the King, promising to return after completing his preparations (29).

1. Ὃ . . . ἔγραψα: in ii. 2. 18. — τῷδε, *from what follows* (G. 188, 1; 148, N. 1). — πέμπων: sc. κήρυκας (cf. ii. 1. 7).

2. τοὺς προφύλακας, *the pickets.* — ἐζήτουν: diff. in use between this word and αἰτέω on the one hand and ἐρωτάω on the other? — τυχών, ἐπισκοπῶν: classify these partic. — εἶπε, *told.* Cf. ἔλεγε θαρρεῖν in i. 3. 8, and note. — ἄχρι ἂν σχολάσῃ: on the principle of indirect discourse we might have ἄχρι σχολάσειε (G. 248, 3).

3. κατέστησε, *had drawn up.* — ὥστε . . . πυκνήν, *so that it should be* (G. 266, 2) *well arranged to be seen* (G. 261, 2) *everywhere as a compact line* (i. e. to have this appearance in all parts).

Page **44.** — μηδένα: why not οὐδένα? — εἶναι: in the same construction with the preceding ἔχειν. — τέ, τέ: the first τέ is correlative to the καί before τοῖς ἄλλοις; the second, to the καί before εὐειδεστάτους. — ταὐτά, i. e. προελθεῖν, κ. τ. λ.

4. πρός, *in front of* (G. 191, VI. **6**). — ἥκοιεν, *had come*, the direct form is ἥκομεν (G. 200, N. 3) ἄνδρες οἵτινες ἐσόμεθα (G. 247, N. 1). See *Moods and Tenses*, § 74, 1, N. 1.

5. μάχης: genitive of want (G. 172, 1). — ὁ τολμήσων, *the man that will dare* (G. 276, 2), subj. of the preceding ἔστιν. — μὴ πορίσας = ἐὰν μὴ πορίσῃ (G. 226, 1). — Notice ἄριστον at both beginning and end of the last sentence.

6. ᾧ: the antecedent is the preceding sentence, ἦκον ταχύ. — δοκοῖεν, ἥκοιεν: the direct discourse would show the person of each verb: εἰκότα δοκεῖτε . . . καὶ ἥκομεν . . . οἳ ἄξουσιν ἔνθεν ἔξετε. — οἳ . . . ἐπιτήδεια, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place* (sc. ἐκεῖσε) *from which they would get* (the object in view) *provisions.* For this use of the fut. ind. with relative words (here οἳ and ἔνθεν) to express purpose or object, see G. 236, with N. 3. For the partial change of mood in the quoted sentence ὅτι . . . ἐπιτήδεια, see note on ὅτι . . . βασιλεῖ in § 4.

7. εἰ . . . ἀπιοῦσιν, *whether he was making a truce merely* (αὐτοῖς) *for the men (as they were) coming and going*, i. e. for the King's envoys. The direct question was σπένδομαι . . . ἢ . . . ἔσονται. — τοῖς ἄλλοις (G. 184, 3 or 4). — διαγγελθῇ: why subjunctive? Force of διά?

8. μεταστησάμενος, *had them retire, and*, etc. (G. 191, VI. **3**, end). — ἐδόκει ποιεῖσθαι: cf. ἐδόκει πορεύεσθαι in i. 2. 1, and note. — καθ' ἡσυχίαν, i. e. without being harassed by the enemy. Force of the suffix in ἡσυχία? — ἐπί, *after, in order to get*, involving the idea of purpose, but below, in § 9 at the end, πρός in the sense simply of *to*.

9. διατρίψω (sc. χρόνον). — ἀποδόξῃ: why subj.? For the force of ἀπό, cf. ἀπο-ψηφίσωνται in i. 4. 15, and note. — καιρός, *proper time*, whereas χρόνος is *time* in general.

10. **οἱ μέν**: correlated by **Κλέαρχος μέντοι**. — **τάφροις**: cf. for the case, **οἷς**, i. 8. 1. — **αὐλῶσιν**, *canals*. — **ὡς μὴ δύνασθαι**, *so that they were not able*, **ὡς** with the inf. to express result (G. 266, N. 1). Cf. i. 5. 10, and note. — **ἐποιοῦντο**: sc. **γεφύρας**. — **ἦσαν ἐκπεπτωκότες**: periphrastic pluperfect (G. 118, 4), which makes the idea of *being* on the ground more prominent than that of *falling*.

Page **45**. — 11. **Κλέαρχον . . . ἐπεστάτει**: lit. *to learn Clearchus well, how he commanded*. Cf. note on **τῶν βαρβάρων**, i. 1. 5, and also i. 6. 5. — **τὸ δόρυ**, *his spear*, but in the next line **βακτηρίαν**, *a staff* or *stick*, without the art., because the staff was no part of his regular equipment as a soldier. Give the stem from which **βακτηρία** is derived. — **εἰ δοκοίη**: why opt.? — **τὸν ἐπιτήδειον**: sc. **παίειν** (G. 261, 1). — **ἔπαισεν ἄν**: an *iterative* aorist (G. 206). For the use of the stick in Spartan military discipline, see i. 5. 11, and note. — **αὐτὸς προσελάμβανεν**, *took hold himself*. — **μὴ οὐ** (G. 283, 7): the **μή** negatives the following inf. regularly; the **οὐ** (here very irregular) strengthens the neg. idea underlying **αἰσχύνην εἶναι**, *were ashamed, were un-willing* (*Moods and Tenses*, § 95, 2, N. 1, Rem.).

12. **πρός**: cf. i. 9. 20. It is doubtful whether we should read **αὐτοῦ** or **αὐτό**. MSS. **αὐτόν**. — **οἱ . . . γεγονότες** here must mean *those that were thirty years old and less*, which would regularly be **οἱ εἰς τριάκοντα ἔτη** (as in vii. 3. 46). For the case of **ἔτη**, see G. 161. — **σπουδάζοντα**, *in earnest*. — **προσελάμβανον**: cf. § 11.

13. **ὑποπτεύων**: cf. i. 1. 1, and note. — **μή**: in the direct form **οὐ** (G. 242, 4). — **ἄρδειν**: with **οἵα** (sc. **τοιαύτη**), on the principle of G. 261, 1: *it was not the proper season for watering*, etc. Cf. *Moods and Tenses*, § 93, 1, N. 1. — **ἤδη**, *forthwith, at the very start*. — **εἰς**, *with reference to, for*. — **τούτου ἕνεκα**: taking up **ἵνα προφαίνοιτο**. Cf. G. 215, Rem. — **ἀφεικέναι**: see **ἀφίημι**.

14. **ὅθεν**: cf. ii. 1. 3, and note, and below, § 16. As an adverb **ὅθεν** goes with **λαμβάνειν**; as a relative it introduces the sentence. — **ἀπέδειξαν λαμβάνειν**, *gave them notice to take*. — **οἶνος φοινίκων**, *palm wine*. Cf. i. 5. 10. — **ὄξος . . . αὐτῶν**, *a sour* (cf. **ὀξύς**) *drink made from the same by boiling* (**ἕψω**, *to boil*).

15. **αὐταὶ αἱ βάλανοι**, *the dates themselves* (opposed to the wine, etc.), in partitive appos. (G. 137, N. 2). — **τοῖς οἰκέταις**: with **ἀπέκειντο** (G. 184, 3). **οἰκέτης**, from **οἶκος** (G. 129, 2 *b*), properly a *house-servant*. — **ἀπέκειντο**, *were set apart*; equiv. to pass. of **ἀπετίθεσαν**, below. — **κάλλους**: gen. of cause (G. 173, 1). — **ἠλέκτρου**: abridged for **ἠλέκτρου ὄψεως**. Cf. the similar case explained in G. 186, N. 2. — **τὰς δέ τινας**, *but some* (**τινάς**) *others*. — **τραγήματα**, *for sweetmeats*, to be eaten at dessert (G. 137, N. 4). — **καὶ ἦν . . . ἡδὺ μέν**, *and these* (the **τραγήματα**, G. 135, 2) *were a palatable thing* (G. 138, N. 2 *c*) *also at a symposium* (**πότον**, not **ποτόν**). — **κεφαλ-αλγές**: derivation? See G. 131, 1.

16. **τὸν ἐγ-κέφαλον**, *the crown* (lit. *brain*), a large terminal cabbage-like growth at the top of the stem of the palm-tree. — **ἰδιότητα**, *peculiar-ity* (see G. 129, 7). — **ἡδονῆς**, *flavor*. Cf. **ἡδύ**, above. — **ἐξαιρεθείη**: why opt.? — **ὅλος**, *entirely* (G. 138, N. 7): we sometimes say, *it all dried up*.

17. ὁ . . . ἀδελφός: note the position of the genitives (G. 142, 1). — γυναικός: by name *Statira*. — αὐτοῖς: case (G. 186). Cf. Ἑλλάδι in the next section.

18. γείτων: predicate nom. to οἰκῶ (G. 136; cf. 137, N. 4). — οἰκῶ: see *Hellen.* iii. 2. 12, Καρία, ἔνθαπερ ὁ Τισσαφέρνους οἶκος.

Page **46.** — πολλὰ κἀμήχανα (i. e. καὶ ἀμ.), *many difficulties*, lit. *many and inextricable* (*straits*, G. 141, N. 4): ἀμήχανα = ἐν οἷς οὐδεμία μηχανή. — εὕρημα, *a piece of good fortune;* from εὑρίσκω (εὑρ-, G. 129, 4). — εἰ δυναίμην: we might have had ἐὰν δύνωμαι (G. 248, 2; 226, 4, N. 1), as the context implies, *I thought it would be a* εὕρημα, — οἶμαι . . . ἔχειν, *for I think it would not be a thankless labor for me* (G. 246). For ἀχαρίστως ἂν ἔχειν, cf. note on i. 1. 5, end. — πρὸς ὑμῶν: as if a passive had preceded in place of ἀχαρίστως ἔχειν.

19. ἐπιστρατεύοντα: quoted after ἤγγειλα (G. 280). For the fact mentioned, see i. 2. 4. — καὶ μόνος, κ. τ. λ.: cf. i. 10. 7 and 8. — σὺν τοῖσδε: with a gesture. — αὐτῷ: the King.

20. βουλεύσεσθαι: what other tenses might be used? (G. 203, N. 2). — εὐ-πρακτότερον: verbal adj. (G. 117, 3) in the comparative. The subj. of εὐπρακτότερον ᾖ is διαπράξασθαι understood, the διαπράξασθαι expressed being the object of δύνωμαι.

21. μεταστάντες: second aor. Cf. μεταστησάμενος in § 8. — Κλέαρχος δ' ἔλεγεν, i. e. *Clearchus was their spokesman.* — ὡς βασιλεῖ πολεμήσοντες, *with the intention of warring with the King* (G. 186, N. 1). When, as here, the subject of the leading verb is also the speaker (cf. G. 277, N. 2), ὡς simply emphasizes the *cause* or *purpose* denoted by the participle.

22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, i. 4. 11–13. — θεούς, ἀνθρώπους: objects of ᾐσχύνθημεν (G. 158, N. 2). The infinitive προδοῦναι is a second obj. of the same verb (G. 260, 1). — παρέχοντες (sc. αὐτῷ), *when we had offered* (G. 204, N. 1). — εὖ ποιεῖν: purpose (G. 265; 165, N. 1).

23. ἐπεί: here, *since;* above, in § 22, *when.* — βασιλεῖ . . . ἀρχῆς: cf. ii. 1. 11. — τὴν χώραν κακῶς ποιεῖν: cf. i. 4. 8, and note. Cf. below, ἡμᾶς εὖ ποιῶν. — εἴ τις . . . λυποίη, i. e. *if no one should molest us:* τις is like French *on* and German *man*, with no exact English equivalent. — ἀδικοῦντα: sc. τινά, and cf. βουλευομένους in i. 1. 7. — ἡμᾶς . . . ὑπάρχῃ, *shall take the first step also* (καί) *in doing us good* (G. 279, 1), καὶ εὖ ποιῶν emphatically opposed to ἀδικοῦντα. — εὖ ποιοῦντες (G. 277, 2).

Page **47.** — 24. ἥκω: mood? — αἱ . . . μενόντων, *let the truce continue.* — ἀγορὰν παρέξομεν, *will provide a market*, i. e. an opportunity for the Greeks to buy provisions.

25. εἰς: cf. εἰς ἔω, i. 7. 1, and note. — διαπεπραγμένος (cf. διαπράξασθαι in § 20): with δοθῆναι as its object. — δοθῆναι αὐτῷ: cf. the corresponding active δοῦναι ἐμοί in § 18. — καίπερ: with the following concessive part. (G. 277, N. 1 *b*). — ἄξιον βασιλεῖ, *befitting the King* (G. 185; 184, 2). Cf. G. 178, N.

26. τέλος: cf. i. 10. 13. — παρέξειν: sc. ἡμᾶς. The inf. is quoted after

the idea of *promising* in πιστά (G. 202, 3 *a*). So ἀπάξειν. — ὅπου δ' ἂν μή: why not οὐ?

27. πορεύσεσθαι, ἥξειν: both quoted after ὁμόσαι. Cf. the two future infinitives in § 26. — ὡς διὰ φιλίας (sc. χώρας), *as* (you would go) *through a friendly country.*

28. ταῦτα ἔδοξε: cf. note on i. 3. 20. — ὤμοσαν . . . ἔδοσαν: cf. note on πιστά in ii. 2. 10.

29. ὡς βασιλέα: cf. i. 2. 4. — διαπράξωμαι, *shall have accomplished*, with future perfect force (*Moods and Tenses*, § 20, N. 1). — ἃ δέομαι: sc. διαπράξασθαι. — ὡς ἀπάξων καὶ ἀπιών (G. 200, N. 3 *b*): cf. note on ὡς πολεμήσοντες in § 21.

CHAPTER IV.

SYNOPSIS: The Greeks and Ariaeus remain encamped near each other for more than twenty days, during which time the barbarians receive visits from their friends (1). The Greeks grow uneasy and ask their generals why they remain, and express their suspicions of the King's intentions (2–4). Clearchus answers that it will not do to go away, as that would break the truce and they would be left without provisions, guide, or friends (5); that, moreover, the Euphrates bars their way, and that they have no cavalry (6). He declares his faith in the King's oath (7). Tissaphernes and Orontas arrive with their armies (8). The Greeks proceed with Tissaphernes as guide (9), but are suspicious of the Persians, and march apart from them. Mistrust increases on both sides, and they sometimes come to blows (10, 11). They arrive at the wall of Media (12), and from thence a march of two days brings them to the Tigris. The Greeks encamp near Sităce, and the barbarians cross the river (13, 14). After supper a man brings a warning from Ariaeus to the Greeks to beware of a night-attack, and to guard the bridge over the Tigris (15–17). Clearchus is greatly alarmed (18); but the story is observed to be inconsistent (19, 20), and after questioning the messenger it is concluded that he has been sent with an ulterior object (21, 22). Nevertheless, a guard is sent to the bridge (23). At daybreak the Greeks cross the bridge (24), and proceed in four days to the river Physcus. Near Opis they are met by an illegitimate brother of the King, who views them as they pass, and is amazed at their number (25, 26). They proceed through Media, plundering the villages of Parysatis (27), and along the right bank of the Tigris, procuring provisions from Caenae, a city across the river (28).

1. εἴκοσιν: sc. ἡμέρας. — οἱ ἄλλοι ἀναγκαῖοι, *his other relatives*: ἀναγκαῖος (from ἀνάγκη, see G. 129, 12) is the Lat. necessarius. — δεξιάς, *assurances*, pledged by the person who brought them with *the right hand*. — μὴ . . . αὐτοῖς, *that the King would bear them no ill-will* (μνησι-κακήσειν: μιμνήσκω, stem μνα-, and κακός). The inf. is quoted after δεξιάς; cf. παρέξειν in ii. 3. 26. — ἐπιστρατείας: gen. of cause (G. 173, 1). — τῶν παροιχομένων, *of what was past* (G. 200, N. 3).

2. οἱ περὶ Ἀριαῖον, *Ariaeus and those with him* (G. 141, N. 3). Cf. οἱ ἀμφὶ Τισσαφέρνην, iii. 5. 1. — ἔνδηλοι . . . νοῦν, *evidently paid less regard to the Greeks.* For προσέχοντες, cf. ἀνιώμενος in i. 2. 11, and note.

Page **48.** — 3. ἤ may introduce the second part of an alternative question (G. 282, 5), even when the former part is only implied (here πότερον ἄλλως ἔχει). Cf. the use of an in Lat. — περὶ παντὸς ποιήσαιτο: cf. περὶ πλείστου ποιοῖτο in i. 9. 7, and note. — ᾖ: subj. of purpose (G. 216). The opt. referring to the future has the force of a primary tense (*Moods and Tenses*, § 34, 2). — στρατεύειν: dependent on φόβος (G. 261, 1, with N. 1). We might have had οἱ ἄλλοι Ἕ. φοβῶνται . . . στρατεύειν. — ὑπάγεται: cf. ii. 1. 18. — διεσπάρθαι: see διασπείρω and G. 262, 1. — ἁλισθῇ: cf. διαπράξωμαι, ii. 3. 29. — οὐκ . . . ἡμῖν, *it is not possible that he will not attack us*, lit. *there is not how* (introducing the indir. quest.) *he will not*, etc. (G. 283, 8).

4. ἢ . . . ἀποτειχίζει, *is either trenching or walling off some point.* Cf. the use of τι in i. 10. 16. — τοσοίδε, *so few:* accent (G. 27, 4). — ἐπὶ . . . αὐτοῦ, *at his very doors.*

5. ἐπὶ πολέμῳ = πολεμήσοντες. — ἔπειτα, *moreover*, introducing πρῶτον μέν, αὖθις δέ, etc. — ὅθεν, (*a place*) *from which.* — ἐπισιτιούμεθα: purpose (G. 236). — ἅμα and εὐθύς (G. 277, N. 1) both qualify ἀφεστήξει, which is a future perfect (G. 110, IV. *c*, N. 2; 200, N. 9). Cf. below, λελείψεται. — ὄντες: sc. φίλοι.

6. ποταμός: emphatic, as if he had said, *but as to rivers, I don't know whether* (εἰ), etc. — διαβατέος: the verbal in -τέος used personally (G. 281, 1). — οὐ μὲν δή: cf. i. 9. 13, and note. — ἄν, i. e. ἐάν. — οὐ . . . εἰσιν: implying also, *nor will there be.* — τῶν δὲ . . . ἄξιοι, *whereas the enemy's horse are very numerous* (lit. *the most*, compared with those of other nations) *and very efficient.* — νικῶντες = εἰ νικῷμεν; but ἡττωμένων, to which σωθῆναι is apod., = ἐὰν ἡττώμεθα, or perhaps εἰ ἡττῴμεθα (see *Moods and Tenses*, § 54, 2 *b*). — οἷόν τε: sc. ἐστίν.

7. σύμμαχα, *helps.* — ὅ τι, *on what account* (G. 160, 2; 149, 2[2]). — αὐτόν: repeating βασιλέα. — θεούς: cf. θεούς in ii. 3. 22, and G. 158, N. 2.

8. ὡς ἀπιών, *as if going* (G. 277, N. 2): here the writer and the subj. of the leading verb are not the same person (cf. note on ὡς πολεμήσοντες in ii. 3. 21, and ii. 3. 29), so that ἀπιών expresses the intention *professed by Tissaphernes.* There is nothing *in the use of* ὡς to indicate the historian's opinion as to the honesty of this profession. See note on ὡς βοηθήσων in § 25. — εἰς οἶκον = οἴκαδε: see note on οἰκῶ in ii. 3. 18. Besides Caria he now had the satrapy of Cyrus. — ἦγε, i. e. Orontas. Cf. iii. 4. 13. — ἐπὶ γάμῳ, *in marriage, as his wife.*

Page **49.** — 10. αὐτοὶ . . . ἐχώρουν, *proceeded by themselves.* — ἐστρατοπεδεύοντο: the Greeks and barbarians. — ὥσπερ πολεμίους (sc. φυλαττόμενοι), *just as* (*if they were guarding against*) *enemies* (G. 277, N. 3).

11. τοῦ αὐτοῦ: sc. τόπου, and cf. i. 8. 14. — πληγὰς ἐνέτεινον: cf. i. 5. 11.

12. τεῖχος: mentioned in i. 7. 15. If we suppose that the southern part of this wall, which reached from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it in i. 7. 15, but here; and, secondly, for the King's digging the ditch for the purpose, on

that assumption, of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward on the southern side of the ditch, in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now *pass within* (παρῆλθον) on their way to the Tigris. — ἦν ᾠκοδομημένον = ᾠκοδόμητο (G. 118, 4). — κειμέναις, *lying;* we say *laid.* — ποδῶν: why gen.? — μῆκος δ' ἐλέγετο, *but in length, it was said,* etc.

13. τὴν δ'... ἑπτά, *and the other* (*by its having been*) *bridged over* (means, G. 277, 2) *with seven boats.* See note on § 24. — ἦσαν ἀπό: cf. εἰσὶν ἐκ in i. 2. 7. — ὥσπερ: sc. κατατέτμηνται.

14. δένδρων: with παράδεισος (G. 167, 4). If it went with δασέος it would be δένδροις (cf. iv. 7. 6). — οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

15. ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking.* — πρὸ τῶν ὅπλων: cf. note on ii. 2. 20. — οὐκ ἐζήτει, *did not ask for, ask to see.* — καὶ ταῦτα ὤν: cf. i. 4. 12, and note.

16. ὅτι: introducing direct discourse. Cf. i. 6. 8, end, and note.

Page **50.** — Ἔπεμψε (G. 135, N. 1). — πιστοί: cf. note on i. 5. 15. — μὴ ἐπιθῶνται (G. 216).

17. ὡς διανοεῖται, *since T. intends,* etc.; but in the next line ὡς, *in order that.* — τῆς διώρυχος: the second of the two mentioned in § 13; over this there was only a pontoon bridge, which could be destroyed easily.

19. νεανίσκος τις: conjectured to have been Xenophon himself. — οὐκ ἀκόλουθα, *inconsistent.* — τό τε ἐπιθήσεσθαι καὶ λύσειν, i. e. *the two stories of an intention to attack, and at the same time to destroy the bridge:* we should expect τὸ also before λύσειν. For the unusual fut. inf. see G. 202, 3 *b*; also *Moods and Tenses,* § 27, N. 2 *b.* — νικᾶν: sc. αὐτούς as subject. — τί δεῖ... γέφυραν: *why need they destroy the bridge?* implying *what good will it do them,* etc.? It is thus a proper apod. to the future prot. ἐὰν ... νικῶσι (G. 223). — ἄν (i. e. ἐὰν) ὦσιν, ἔχοιμεν ἄν: a subj. in the prot. (G. 223), with an opt. with ἄν in the apod. (G. 224), the latter belonging to an *implied* prot. in the opt., such as, *if we should wish to escape* (G. 227, 1; *Moods and Tenses,* § 54, 1 a^2). The οὐ in οὐδέ, *not even,* modifies ἔχοιμεν ἄν, the meaning being, *even if there are* (*shall be*) *many bridges, we should not know,* etc. Cf. for this meaning of οὐκ ἔχω, i. 7. 7, and note; and see also οὐχ ἕξουσιν in § 20.

22. ὑποπέμψειαν, *had sent with a false message* (ὑπό): the dir. form was ὑπέπεμψαν (G. 243). — ἔνθεν μέν, ἔνθεν δέ, *on this side, on that.* — πολλῆς ... ἐνόντων, *since it was extensive and fertile, and since there were men in it to work it.* — εἶτα δὲ καί, *and moreover also.* — ἀπο-στροφή (see G. 129, 1). — εἴ τις βούλοιτο, *in case that any one should wish,* might have been ἐάν τις βούληται (G. 248, N.).

23. ἐπὶ μέντοι ... ὅμως, *yet they nevertheless,* etc., i. e. notwithstanding that they now knew the man's statements were false. Cf. ii. 2. 17. — ἀπήγγελλον, i. e. the next morning.

Page **51.** — 24. ἐζευγμένην: the Greek said ζευγνύναι γέφυραν (G. 159), *to build* (*join*) *a bridge,* or ζευγνύναι ποταμόν (διώρυχα), *to bridge a river*

channel); for the latter see § 13. — **ὡς . . . πεφυλαγμένως**, *as guardedly as possible:* supply **ἦν** with **οἷόν τε** (= **δυνατόν**). — **τῶν παρὰ Τισσαφέρνους Ἑλ.**: cf. **τῶν παρὰ βασιλέως**, i. 1. 5, and note. — **διαβαινόντων** (sc. **αὐτῶν**): we should expect the dat. after **ἐπιθήσεσθαι**, rather than the gen. absolute. In the same way **διαβαινόντων** occurs in the next line, notwithstanding the following **αὐτοῖς**. — **σκοπῶν**: participle. — **διαβαίνοιεν**: in the direct form **διαβαίνουσι** (G. 243), *to see whether they were crossing.* — **ᾤχετο ἀπελαύνων**, *went riding off* (G. 279, 4, N.); **ᾤχετο**, lit. *was off* (G. 200, N. 3).

25. **πλέθρου**: cf. **πλέθρων**, i. 2. 23. — **ᾠκεῖτο**: cf. **οἰκουμένην**, i. 4. 1. — **ᾗ ὄνομα Ὦπις**: cf. i. 5. 4, and note. — **πρὸς ἥν**: why accusative? — **ὡς βοηθήσων** (G. 277, N. 2): **ὡς** shows only that the partic. gives the purpose which is professed by the subject (**ὁ ἀδελφός**). See note on **ὡς ἀπιών** in § 8, and on **ὡς πολεμήσοντες** in ii. 3. 21. Cf. also i. 1. 11, and note.

26. **εἰς δύο**, *two abreast* (G. 191, III. **1** *c*). They marched by in column. — **ἄλλοτε . . . ἐφιστάμενος**, *halting now and then.* — **τὸ ἡγούμενον** (object): cf. ii. 2. 4, and note. — **ἐπιστήσειε**: why opt.? — **ἐπίστασιν**: force of the suffix **σις**? — **ἐκπεπλῆχθαι**: see note on i. 5. 13.

27. **Κύρῳ ἐπεγγελῶν**, *insulting Cyrus* (G. 184, 2) *besides* (**ἐπί**), i. e. besides gratifying the Greeks. Cf. **ἐπι-λέγειν**, i. 9. 26. — **διαρπάσαι . . . ἐπέτρεψε**: cf. i. 2. 19, and note. — **πλὴν ἀνδραπόδων**, i. e. *except that the men in them were not to be made slaves.*

CHAPTER V.

Synopsis: They arrive at the river Zapatas, and Clearchus sends a messenger to Tissaphernes and requests an interview (1, 2). When they meet, Clearchus expresses his hope that they shall be able to dispel the mutual distrust of the Greeks and barbarians (3, 4); mentions cases where great evil has been done through misunderstanding (5, 6); refers to their oaths and the vengeance of the Gods should they break them (7); details the facts which render it necessary for the Greeks to retain the friendship of the Persians (8–12), and the advantages to the barbarians of an alliance with his Greek army (13, 14); and finally he asks to know who has excited the suspicions against them (15). Tissaphernes assures Clearchus that the Greeks have no cause for distrust (16), showing how completely they are in the power of the Persians (17–19), and how unnecessary it would be for the latter to resort to perjury if they wished to destroy their former enemies (20, 21). He expresses great personal friendship for the Greeks, and hints at an especial service they may do for him (22, 23). Clearchus believes him sincere, and when he promises to disclose the names of those who have sought to create distrust between them, if Clearchus with the rest of the generals will come to him, the Greek general consents (24–26). The next day he returns to camp and states what has been agreed upon, and, though opposed by some of the soldiers, finally persuades five of the generals and twenty captains to accompany him (27–30). The generals are invited to enter the tent of Tissaphernes, and not long after they are seized and those without murdered (31, 32). Nicarchus alone escapes, and flees terribly wounded to the Greeks (33), who run to arms (34). Ariaeus with 300 Persians approaches the camp, and calls for some general or captain (35, 36). Cleanor, Sophaenetus, and Xen-

ophon come forward (37). Ariaeus tells them that Clearchus, having violated the truce, is dead, but that Proxenus and Menon are in great honor, and that the King demands their arms (38). In answer Cleanor reproaches him for his treachery, and Xenophon skilfully asks that Proxenus and Menon may be sent to the Greeks to advise them (39–41). The barbarians leave without making answer (42).

1. **ὑποψίαι**, *feelings of distrust* (**ὑφ-οράω**). — **φανερά**, pred. to **ἐφαίνετο**, is specially opposed to **ὑποψίαι**.

Page **52.** — 2. **Τισσαφέρνει**: cf. **τούτῳ**, i. 1. 9. — **εἴ πως δύναιτο** (G. 248, 2), *in case he could in any way*, etc. The apod., suggested by **παῦσαι**, would be **ἵνα παύσειε** or the like. See *Moods and Tenses*, § 53, N. 2, for further details of this important construction. — **πρὶν γενέσθαι** (G. 274). — **ἐροῦντα** (G. 277, 3).

3. **Τισσαφέρνη**: a *heteroclite* voc. (G. 60, 1*b*). — **ἀδικήσειν**: cf. **μνησικακήσειν** in ii. 4. 1, and note. — **φυλαττόμενον ἡμᾶς**, *are on your guard against us* (G. 280). — **ὡς πολεμίους**, *as (you would be against) an enemy.*

4. **οὐ δύναμαι οὔτε**: we should expect **οὔτε δύναμαι** to correspond to **ἐγώ τε οἶδα**. See note on **μήτε . . . τε** in ii. 2. 8. — **πειρώμενον** (G. 280). — **ὅτι . . . οὐδέν**, *that we on our part do not even think of any such thing* (G. 280, N. 3). — **εἰς λόγους σοι ἐλθεῖν**, *to have an interview with you* (G. 186, N. 1, end). — **εἰ δυναίμεθα** (G. 248, N.). Cf. § 2. — **ἀλλήλων** (G. 174).

5. **ἐκ**, *in consequence of.* — **οἱ . . . ἐποίησαν**: we should expect **φοβηθέντας . . . βουλομένους . . . ποιήσαντας** (G. 280), but such an accumulation of participles would be harsh. — **φθάσαι**: sc. **ποιήσαντές τι** (G. 279, 4). — **μέλλοντας**, *intending*, transitively. — **αὖ**, i. e. *what is more.*

6. **ἀγνωμοσύνας**, *misunderstandings* (G. 129, 7).

7. **πρῶτον . . . μέγιστον**, *for first and chiefly.* Cf. i. 3. 10. The correl. of **μέν** is **δέ** in § 8. — **θεῶν** (G. 167, 3), *oaths (sworn) by the Gods*, as we say **ὀμνύναι θεούς**. — **εἶναι** (G. 263, 1). — **τούτων**, i. e. **τῶν θεῶν ὅρκων** (G. 171, 2). — **παρημελημένως** (G. 280, N. 2): cf. **ἐψευσμένος**, i. 3. 10, and note. — **τὸν θεῶν πόλεμον**, *the Gods' war* (G. 167, 2). — **ἀπό**, *with, by the aid of.* — **φεύγων**, *flying;* but **ἀποφύγοι ἄν**, *could make his escape.* Cf. i. 4. 8, and note. — **ὅπως . . . ἀποσταίη**, *how he could retire to a strong place*, i. e. to a place that would prove really **ἐχυρόν** against the Gods. For the three apod. with prot. implied, see G. 226, 2 *b*. — **πάντῃ πάντα**: cf. **πάντων πάντα** in i. 9. 2, and the **πανταχῇ πάντων** following. — **θεοῖς** (G. 185; 184, 2). With this section compare *Psalm* cxxxix. 7–12.

8. **περὶ μὲν δή**: **μέν** is repeated from **πρῶτον μέν** in § 7. — **παρ' οὓς** (i. e. **τοὺς θεούς**) **. . . κατεθέμεθα**, *in whose hands we have deposited the friendship which we have compacted.* — **τῶν δ' ἀνθρωπίνων**, *but of human things* (G. 168). — **ἐν τῷ παρόντι**, *in the present crisis.*

9. **πᾶσα ὁδός**, *every road;* but following, **πᾶσα ἡ ὁδός**, *all the way.* — **αὐτῆς**: with **οὐδέν**.

Page **53.** — **φοβερώτατον** (G. 138, N. 2 *c*).

10. **ἄλλο τι** (sc. **ποιοῖμεν**) **ἄν ἤ**: **ἄλλο τι ἤ** or the simple **ἄλλο τι** is

equivalent in asking a question to οὐ or ἆρα οὐ, Lat. nonne (G. 282, 3). — εὐ-εργέτην, *bene-factor* (suff. τα-). — ἔφεδρον, *a fresh opponent, a successor in the contest*, prop. of an odd combatant in the public games, who remained without an adversary when the others had been paired by lot, and *sat by* (ἐπί and ἕδρα) ready to engage (of course at a great advantage) with any athlete who should beat his adversary. — ταῦτα repeats the indirect question.

11. τῶν τότε (G. 141, N. 3[2]). — ὃν βούλοιτο (G. 247; 233) might be ὃν ἂν βούληται. — ἔχοντα, σῴζοντα, οὖσαν (G. 280). — ᾗ . . . ἐχρῆτο, *which Cyrus found hostile.* — ταύτην: repeating τὴν . . . δύναμιν with emphasis.

12. τούτων . . . ὄντων, *but since this is so.* — ὅστις οὐ βούλεται: result (G. 237, N.). — ἀλλὰ μήν begins the sent. as if the parenthesis ἐρῶ . . . εἶναι were to be followed by a sentence like καὶ ἡμεῖς ὑμᾶς πολλὰ ὠφελεῖν δυνησόμεθα. (Krüger.) This is really said in other words in § 13 and § 14.

13. οὓς νομίζω ἂν παρασχεῖν, *whom I think I could render* (παράσχοιμι ἄν): cf. i. 3. 6. So παῦσαι ἄν (G. 134, 3). — ἐν-οχλοῦντα, *disturbing*, lit. *crowding* (ὄχλος) *upon* (G. 279, 1). — οἷς: with τεθυμωμένους, *incensed* (G. 184, 2). — κολάσαισθε: doubtful emendation for κολάσεσθε, made on acc. of ἄν (G. 208, 2). — τῆς . . . οὔσης = ἢ τῇ . . . οὔσῃ.

14. ὡς μέγιστος (sc. φίλος), *the very greatest:* cf. note on ὅτι ἀπαρασκευότατον, i. 1. 6.

Page **54.** — ἔχων ὑπηρέτας = εἰ ἔχοις, κ. τ. λ.: additional protasis to both ἂν εἴης and ἂν ἀναστρέφοιο. — τῆς χάριτος: with ἕνεκα. — ἣν ἂν ἔχοιμεν: χάριν ἔχω is exactly the Lat. gratiam habeo: cf. note on i. 4. 15.

15. οὕτω θαυμαστόν, *so surprising.* — τοὔνομα τίς: a mingling of two constructions, ᾔδισθ' ἂν ἀκούσαιμι τίς, κ. τ. λ., and τοὔνομά τινος ὅστις, κ. τ. λ. Rehdantz, however, explains the words: *I would gladly hear by name, who is so skilled*, etc. — ἀπημείφθη, *replied*, a form found only here. It reminds us of ἀπαμειβόμενος and ἀμείβετο in Homer.

16. Ἀλλά: cf. ii. 1. 4, and note. — ἥδομαι ἀκούων: cf. ἥσθη ἰδών, i. 2. 18. — ἀκούων σου λόγους (G. 171, 2, N. 1). — γιγνώσκων, *since you know.* — μοι δοκεῖς must be transl. impers., *it seems to me*, in order to bring in κακόνους ἂν εἶναι, *that you would be evil-minded*, in Eng. — ὡς ἂν μάθῃς (G. 216, N. 2).

17. εἰ ἐβουλόμεθα, *supposing it was our wish*, i. e. when we made the treaty (G. 221); to this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted after δοκοῦμεν. Cf. ἀπορεῖν ἄν in § 18, and note. — ἐν ᾗ, *by means of which.* — ἀντιπάσχειν: with κίνδυνος (G. 261, 1); sc. εἴη ἄν.

18. ἐπιτίθεσθαι: with ἐπιτηδείων. — ἀπορεῖν ἄν (= ἀποροῖμεν ἄν): cf. note on § 16, and ἀπορεῖν in § 17, and note. — τοσαῦτα: with a gesture. — ὄντα, *though they are.* — ὑμῖν ὄντα πορευτέα, *must be crossed by you*, quoted after ὁρᾶτε (G. 280): direct form, ὑμῖν πορευτέα ἐστίν (G. 281, 1). Cf. with the active of this const., ὅρη πορεύεσθαι, the note on ὁδόν in i. 2. 20. — ταμιεύεσθαι, *to parcel out*, like a steward (ταμίας), and so *to have by themselves, to deal with at once*, etc.; sc. τοσούτους, antec. of ὁπόσοις.

19. ἀλλά, *still.* — ὃν κατακαύσαντες (causal). — οὐδ' εἰ, *not even if:* the οὐ goes with ἂν δύναισθε; the δέ (*even*), with the conditional clause.

20. ἔχοντες: conditional (note in the next line μηδένα) = εἰ ἔχομεν. For εἰ ἔχομεν ἐξελοίμεθα ἄν, see G. 227, 1. — ἔπειτα: cf. εἶτα in i. 2. 25, and note. — πῶς ἂν . . . ἂν ἐξελοίμεθα (G. 212, 2). — πρός (G. 191, VI. 6, 1 *a*).

21. παντάπασι . . . ἐστί, *but it is characteristic of* (*belongs to*, G. 169, 1) *those altogether without resources.*

Page **55.** — καὶ τούτων, *and that too.* — οἵτινες ἐθέλουσι: used as if ἄποροί εἰσιν, κ. τ. λ. preceded; we should expect simply ἐθέλειν, *to be willing.* Cf. ii. 6. 6.

22. ἐξόν, *when it was possible*, acc. absolute (G. 278, 2). — οὐκ . . . ἤλθομεν, *did we not proceed to do it?* — ἔρως, *earnest desire*: sc. ἐστί. — τούτου refers to οὐκ . . . ἤλθομεν. — τὸ . . . ἰσχυρόν: the whole infin. clause stands as an object acc. after the verbal idea in ἔρως: trans. *my desire that I may secure the confidence of the Greeks* (cf. note on i. 7. 4, end), *and with that mercenary force* (G. 154) *with which* (G. 188, 5) *C. made his expedition . . . with this* (τούτῳ) *I may return to the coast*, etc. μισθοδοσίας and εὐεργεσίας (see G. 129, 3) are accusatives.

23. ὅσα: with χρήσιμοι (G. 160, 1). — ἐστέ, *are* by anticipation, and so for ἔσεσθε. — τὰ μὲν . . . εἶπας, *some you also have mentioned.* — τιάραν: a steeple-shaped head-dress of distinguished Persians, worn upright (ὀρθήν) only by the King; when worn by others, the point was bent forward. — τὴν δ' . . . ἔχοι (sc. ὀρθήν): as it was the outward sign of royalty to wear the tiara upright on the head, so *wearing it upright in the heart* means *aspiring to royal dignity*, i. e. bearing the royal symbol in the heart, though not on the head. T. thus intimates his intention to revolt from the King by the aid of the Greeks, in order to blind Clearchus to his real plans.

24. εἶπεν (i. e. Clearchus): repeated in ἔφη. — οὐκοῦν, *therefore*, in questions implies an affirm. answer, and is generally to be rendered by *not then.* — τοιούτων ὑπαρχόντων, *when such grounds exist.* — παθεῖν (G. 261, 1).

25. οἱ . . . λοχαγοί: in app. to the subj. of βούλεσθε. — ἐλθεῖν ἐν τῷ ἐμφανεῖ, i. e. so that it shall be apparent to both armies that we trust one another. Cf. ἐν τῷ φανερῷ in i. 3. 21.

26. σοί (accented) is emphatic. — αὖ, *in turn.* — ὅθεν, *from what quarter.*

27. ἐκ, *after*, *in consequence of*, Germ. *in Folge.* Cf. i. 3. 11. — δῆλός τ' ἦν οἰόμενος: cf. i. 2. 11. — πάνυ φιλικῶς διακεῖσθαι, *that he was on very friendly terms with.* — ἐκέλευσε (subj. Τισσ.): sc. ἰέναι. — οἳ ἂν ἐλεγχθῶσι: the verb might have been in what other mood? Could ἐκέλευσε have been so changed? See G. 247, with N. 2. — διαβάλλοντες (G. 280). — τῶν Ἑλλήνων: with οἵ. — οἳ . . . αὐτούς: cf. ὃν . . . αὐτόν in i. 9. 29: αὐτούς is added for emphasis.

28. αὐτῷ, i. e. Clearchus. — ὅπως . . . μή (G. 216, 2).

Page **56.** — 29. ἔχειν τὴν γνώμην, *to be devoted.* — τοὺς παραλυποῦντας, *troublesome rivals* (note the prep.). — μὴ ἰέναι, μηδὲ πιστεύειν (G. 260, 1): the underlying idea is that of a *command*, not that of a *statement of fact.*

30. ἰσχυρῶς κατέτεινεν, *insisted strenuously.* — ἔστε διεπράξαντο (G. 239, 1). — ὡς εἰς ἀγοράν, i. e. without arms.

32. ἀπό, *at.* — οἱ ἔνδον, οἱ ἔξω (G. 141, N. 3^2). — ᾧτινι πάντας: cf. i. 1. 5, and note.

33. ἱππασίαν: force of the suff.? — ἠμφεγνόουν (G. 105, 1, N. 3). — εἰς τὴν γαστέρα: the accusative with reference to the motion of the weapon.

36. εἴ τις . . . λοχαγός, i. e. *whatever general or captain there was* (G. 248, 1), direct εἴ τίς ἐστιν, suggests the subject of προσελθεῖν. — ἀπαγγείλωσι: why subjunctive?

37. τῶν Ἑλλήνων: depending on the proper names. — στρατηγοὶ μέν, σὺν αὐτοῖς δέ: the first two are contrasted, as generals, with Xenophon. — Ξενοφῶν: cf. iii. 1. 4 sq. — τὰ περί, *the fate of.*

Page **57.** — 38. ἔστησαν εἰς ἐπήκοον, *got within hearing distance.* — ἐπιορκῶν, λύων (G. 280). — ἔχει τὴν δίκην, *has received his deserts.* — αὐτοῦ (G. 142, 4, N. 3). — ἀπαιτεῖ (G. 164). — ἑαυτοῦ (G. 169, 1). — εἶναι: sc. τὰ ὅπλα. — δούλου: cf. i. 7. 3, and note.

39. ἔλεγε δὲ Κλεάνωρ: cf. ii. 3. 21. — Ὀρχομένιος, *of Orchomenus*, a city of Boeotia, famous in the ancient legends of the Minyae. — οἱ ἄλλοι: in app. to ὑμεῖς understood, *you others.* Cf. § 25. — θεούς, ἀνθρώπους: cf. ii. 3. 22, and note. — οἵτινες ἀπολωλέκατε, ἔρχεσθε: causal (G. 238). — ἡμῖν: with ὀμόσαντες; cf. οἷς, below. — τοὺς αὐτούς (sc. ἡμῖν), *the same that we should:* the position of ἡμῖν expressed forbids its being taken with τοὺς αὐτούς. — φίλους καὶ ἐχθρούς (G. 137, N. 4). — νομιεῖν (G. 110, II. N. 1 *c*). — τοὺς ἄλλους ἡμᾶς, *the rest of us.*

40. γάρ, (we are not that) *for.* — ἐπιβουλεύων: cf. i. 6. 8.

41. ἐπὶ τούτοις, *upon this.* — εἰ . . . ἔλυε (G. 221). — Πρόξενος, Μένων: in emphatic position before ἐπείπερ: we should render, *but as to P. and M., since indeed they are*, etc. — εὐεργέται: force of the suffix?

CHAPTER VI.

Biographical Sketches of the Five Generals.

SYNOPSIS: Of the five generals, who after their seizure are taken to Babylon and beheaded, Clearchus was the most prominent; a man well qualified for war and fond of it (1). He fought during the Peloponnesian War against the Athenians, and at its close undertook an expedition to Thrace (2). When ordered to return by the Ephors, he disobeyed (3) and was condemned to death. Being now an exile, he went to Cyrus and received from him 10,000 darics (4), with which he collected an army and plundered the Thracians until summoned to Asia (5). Summary of the evidence that he was fond of war (6) and fitted for it (7). As evidence that he was fitted for command, notwithstanding his gloomy and harsh disposition, he was skilful in providing supplies for his army and an excellent disciplinarian (8–10). In time of danger his soldiers willingly obeyed him, but left him, when the peril was over, for a general of less harsh disposition (11, 12). No one was personally attached to him, but his troops were excellent soldiers (13, 14). He was about fifty years of age when he died (15). — Proxenus was ambitious from boyhood (16). He joined Cyrus, hoping to gain wealth, influence, and a great name (17), but was unwilling to acquire any of

these by unjust means (18). He was able to command well-disposed men, but could not inspire ordinary soldiers with fear or respect; he was thirty years old when he died (19, 20). — Menon was avaricious, stooping to perjury, falsehood, and deceit to gain his ends (21, 22). He respected and spared an enemy because he was dangerous, but ridiculed and plundered his friends (23, 24). He respected perjury and injustice, but looked upon the pious and truthful as fools (25). He took pride in deceit and ridicule of friends (26), and sought to be honored and courted by showing his power and willingness to do wrong (27). Even in extreme youth he was notoriously licentious (28). He was not put to death with the others, but died like a malefactor, after being tortured alive for a whole year (29). — Agias and Socrates were both courageous in war and faithful to their friends; and at the time of their death each was thirty-five years old (30).

1. **μέν**: cf. **μέν** in i. 10. 19, and note. — **οὕτω**, *so, as above described.* — **τὰς κεφαλάς** (G. 197, 1, N. 2, last ex.): the corresp. active constr. would be **αὐτοῖς ἀποτέμνουσι τὰς κεφαλάς.** — **εἷς**: in app. to (part of) **στρατηγοί.** — **μέν**: correl. to **δέ** in § 16. — **ὁμολογουμένως ἐκ πάντων**, *as was agreed by* (cf. **ἐκ** in i. 1. 6) *all.* — **αὐτοῦ** (G. 182, 1; 180, 1). — **δόξας γενέσθαι**, i. e. *who appeared to have been* (lit. *to have become* or *to have shown himself*). — Cf. with this section i. 9. 1.

2. **πόλεμος**: the Peloponnesian War (431 – 404 B. C.). — **ἀδικοῦσι**, *had wronged;* cf. i. 5. 11, and note. — **τοὺς Ἕλληνας**: the Greek colonists in the Thracian Chersonesus. — **διαπραξάμενος παρὰ τῶν ἐφόρων**, *having secured* (*his object*) *from the Ephors.* — **ὡς πολεμήσων**: cf. i. 1. 11, and note.

3. **μετα-γνόντες πως**, *changing their mind for some reason.* — **ἔφ-οροι** (*over-seers*), *Ephors.* — **Ἰσθμοῦ**: of Corinth. — **ᾤχετο πλέων**: cf. **ᾤχετο ἀπελαύνων** in ii. 4. 24, and note.

4. **ἐθανατώθη**, *was condemned to death* (G. 130, 3): cf. **θάνατος, θνήσκω.** — **τελῶν**, *magistrates*, the **ἔφοροι.** — **ἄλλῃ**: no such arguments (**λόγοις**) are given in the *Anabasis.* Cf. i. 1. 9, and i. 3. 3, 4. — **δαρεικούς**: cf. note on i. 7. 18.

5. **ῥᾳθυμίαν**, *a life of ease* (**ῥᾴδιος** and **θυμός**). — **ἀπὸ . . . χρημάτων**: cf. i. 1. 9. — **ἀπὸ τούτου**, *from this time on.* — **ἔφερε καὶ ἦγε**, *plundered*, or *pillaged:* **φέρω** properly of objects that can be carried off, **ἄγω** of cattle; Lat. ferre et agere. — **πολεμῶν διεγένετο**, *went on warring* (G. 279, 1).

Page **58.** — 6. **φιλο-πολέμου** (G. 131, 1): cf. **πολεμ-ικός** in § 7. — **ὅστις αἱρεῖται**: cf. **οἵτινες ἐθέλουσι** in ii. 5. 21, and note. — **ἐξόν**: cf. ii. 5. 22. — **αἰσχύνη, βλάβη** (see G. 129, 1). — **αἱρεῖται**, *chooses.* — **ὥστε πολεμεῖν**, i. e. *provided that he may be* (*laboring*) *in war* (G. 266, 2). — **εἰς παιδικά**, *upon a favorite.* — **δαπανᾶν**, *to make outlays.*

7. **ταύτῃ**, *herein, in these regards.* — **ἡμέρας καὶ νυκτός**, *by day or night* (indifferently, G. 179, 1). — **ἄγων**: like the two adjectives, with **ἦν**, *ready to lead.* — **πανταχοῦ πάντες**: cf. ii. 5. 7, and note.

8. **ὡς δυνατὸν . . . εἶχεν**, *so far as was possible with* (i. e. *for a man of*) *such a temper as he certainly* (**καί**) *had.* — **ὥς . . . ἄλλος**: cf. i. 3. 15, and note. — **ὅπως ἔχοι** (G. 217, N. 1). — **αὐτῷ** (G. 184, 3, N. 6). — **ἐμποιῆσαι τοῖς παροῦσιν**, *to inspire in those present* (*the feeling*). — **ὡς πειστέον εἴη** = **ὡς δέοι αὐτοὺς πείθεσθαι**, *that they must obey* (G. 243; 281, 2).

9. ἐκ τοῦ . . . εἶναι, *by being severe* (G. 262, 1; 138, N. 8).— ὁρᾶν (G. 261, 2). — ὡς (G. 266, 2, N. 1). — ἔσθ' ὅτε, *sometimes.* Cf. ἐνίοτε just preceding (G. 152, N. 2), and the note on ἦν . . . οὓς in i. 5. 7. — γνώμῃ, *on principle, systematically:* note καί before γνώμῃ.— ἀκολάστου, *undisciplined.* — στρατεύματος . . . ὄφελος: cf. i. 3. 11.

10. λέγειν αὐτὸν ἔφασαν: Xen. states the facts not on his own authority. Cf. i. 9. 23. — τὸν ἄρχοντα, *his commander.* — εἰ μέλλοι, *if he were either to,* etc. (G. 247): the dir. form would be δεῖ φοβεῖσθαι . . . εἰ μέλλει, κ. τ. λ. — φυλακάς: why acc.? — ἀ-προφασίστως (πρό-φασις), *boldly, promptly,* lit. *without making excuses.*

11. τὸ στυγνόν, *the sternness, gloom* (G. 139, 2): cf. τὸ χαλεπόν and τὸ ἐπίχαρι, below.— φαιδρόν: pred. to φαίνεσθαι.— ἐν τοῖς προσώποις (poetic plural): connect with τὸ στυγνόν. — ἐρρωμένον, *something strong* or *vigorous; like vigor.*

12. ὅτε γένοιντο (G. 233). — πρὸς ἄλλον ἀρχομένους ἀπιέναι, i. e. *to go away into the service of another.* — διέκειντο, *were disposed.* The active is expressed by διατίθημι (i. 1. 5).

13. καὶ γὰρ οὖν: cf. i. 9. 8.

Page **59.** — τεταγμένοι . . . κατεχόμενοι (sc. παρεῖναι αὐτῷ). — σφόδρα . . . ἐχρῆτο (G. 98, N. 2), *he found exceedingly obedient,* i. e. *these yielded him implicit obedience.*

15. οὐ μάλα ἐθέλειν: as we say, *did not like very much.* — ἀμφὶ τά: cf. the note on εἰς in i. 2. 3.

16. εὐθύς (G. 277, N. 1). — Γοργίᾳ: the brilliant rhetorician of Leontini in Sicily, who lived about 485–380 B. C. His fee (ἀργύριον) was 100 minae (about $1,800).

17. ἐπεὶ συνεγένετο αὐτῷ, *after he had been his pupil:* συνεῖναί τινι often means *to be one's pupil or disciple.* — φίλος . . . πρώτοις, *while he was on friendly terms with those of highest rank.* — εὐεργετῶν: cf. ἀλεξόμενος in i. 9. 11. — ᾤετο κτήσεσθαι, *expected to get* (G. 246).

18. ἐπιθυμῶν (G. 277, 5). — ἔνδηλον . . . εἶχεν, *he moreover made this also evident.* — τῷ δικαίῳ καὶ καλῷ: cf. τὸ στυγνόν in § 11, and note. The principle of G. 139, 2, is illustrated often in this chapter. — μή: why do we have μή and not οὐ?

19. καλῶν κἀγαθῶν: as we should say, "*gentlemen.*" See Lidd. and Scott, s. v. καλο-κἀγαθός. — αἰδῶ ἑαυτοῦ, *respect for himself* (G. 167, 3). — στρατιώταις (G. 187, end; 184, 1). Cf. § 8. — στρατιώτας: cf. θεούς in ii. 5. 39, and note. — φοβούμενος: what use of the part.? See G. 280, N. 1, and cf. δῆλος ἦν ἐπιθυμῶν in § 21, and στέργων φανερὸς ἦν and ἔνδηλος ἐγίγνετο ἐπιβουλεύων in § 23. See also i. 2. 11, and note.

20. πρὸς τὸ . . . δοκεῖν, *for being, and having the reputation of being, fit to govern* (G. 262, 1). This const. occurs several times below. ἀρχικόν modifies τινά understood, the subject of the infinitives. — ἐπαινεῖν (*bis*): subject of ἀρκεῖν (G. 259). — ἐτῶν (G. 169, 3).

21. μέγιστον: adverbially with δυναμένοις, *the most powerful.* — ἀδικῶν: cf. for the tense the note on i. 5. 11. So ἀδικοῦντα in § 20. — μὴ διδοίη δίκην, *might not pay the penalty:* cf. ἔχει τὴν δίκην, ii. 5. 38.

Page **60.** — 22. **ὧν** (G. 152). — **τῷ ἡλιθίῳ** (G. 186). Cf. note on § 18, above (at the end).

23. **τούτῳ**, taking up the relative clause, is to be connected in construction with **ἐπιβουλεύων**. — **ἔνδηλος ἐγίγνετο**: how different from **ἔνδηλος ἦν** and **ἔνδηλος ἐγένετο**? — **οὐδενός** (G. 177). — **τῶν συνόντων**, *his associates:* connect with **καταγελῶν**; **διελέγετο** would require the dative (G. 186).

24. **μόνος . . . ὄν**, *he thought that he alone* (G. 138, N. 8) *understood that it was* (G. 280) *easiest.*

26. **ἀγάλλεται ἐπί**: below, with **ἠγάλλετο**, we have the simple dative of cause), **τῷ δύνασθαι, κ. τ. λ.** (G. 262, 2). For the formation of the three nouns after **ἐπί**, expressing quality, see G. 129, 7. — **ψευδῆ**: from **ψευδής**, not **ψεῦδος**. — **τῶν ἀπαιδεύτων**: partitive; cf. **τῶν στρατευομένων**, i. 2. 3, and note. — **διαβάλλων τοὺς πρώτους**, *by slandering those who were already first* (in their friendship). — **τούτους**: takes up the relative clause.

27. **τὸ . . . παρέχεσθαι** (G. 199, 2): obj. of **ἐμηχανᾶτο**. An obj. clause with **ὅπως** would be more common (G. 217). — **ἐκ**: cf. § 9. — **ἠξίου**, *expected.* — **ἐπιδεικνύμενος** (G. 277, 2). — **ὅτι δύναιτο καὶ ἐθέλοι ἄν**: in direct form **δύναμαι καὶ ἐθέλοιμι ἄν**. — **εὐεργεσίαν δὲ κατέλεγεν**, *and he accounted it against (the person) an act of kindness* (G. 129, 3).

28. **τὰ δὴ ἀφανῆ ἔξεστι ψεύδεσθαι**, i. e. *there is room for false statements, it is true, about doubtful matters* (G. 159). — **τάδε**, *the following.* — **παρὰ Ἀριστίππῳ**: with **ὧν**; cf. for the facts stated i. 1. 10, and i. 2. 6, and note. — **ξένων** (G. 171, 3). — **ἥδετο**, i. e. Ariaeus.

29. **οὐκ ἀπέθανε**: to be connected with the genitive absol. above, which expresses *time* (G. 277, 1).

Page **61.** — **κεφαλάς**: cf. § 1, and note. — **ζῶν . . . ἐνιαυτόν**, *after being tortured alive for a year.*

30. Note the interchange of the dual and plural in this section (G. 33, 1). — **καὶ τούτω**: emphatic repetition of the subject in the form of a pronoun. — **αὐτούς** is irregularly inserted before **ἐμέμφετο**, as this verb cannot govern the gen. **τούτων**, which by its position would naturally be the object of both the clauses with **οὔτε**. — **ἔτη ἀπὸ γενεᾶς**, *years from birth, years of age.*

BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE BREAKING OF THE TREATY. — MARCH FROM THE RIVER ZAPATAS TO THE MOUNTAINS OF THE CARDUCHI.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1). After the capture of their leaders the Greeks are greatly perplexed and disheartened (2, 3). There is, however, with the army a certain Xenophon, whom Proxenus had sent for,

promising to make him the friend of Cyrus; and who, after consulting with Socrates and inquiring of the oracle at Delphi (4–7), had repaired to Sardis (8). He was there invited by Cyrus to join him on a proposed incursion against the Pisidians (9), and continued to follow him even after the true object of the expedition was known (10). Xenophon now has a dream (11), which greatly terrifies him (12). On awakening he reviews the situation, and is impressed with the necessity of immediate action (13, 14). He calls together the captains of Proxenus, and shows them how little mercy they may expect if they fall into the power of the King (15–18). He declares that while the truce lasted he envied the King and pitied his companions (19), since their oaths bound them not to take anything unless they paid for it, which few of them were able to do (20). Now he proposes that they shall fight for what they need, with the Gods as judges of the combat, who certainly will favor them (21, 22); and urges the greater power of endurance and more resolute minds of the Greeks (23). He exhorts the captains to bravery, and offers to follow or lead as they shall choose (24, 25). All wish him to lead except Apollonides, whose discouraging remarks Xenophon interrupts, showing that their only chance for life is to present a bold front to the King (26–29). Apollonides is expelled from their number, and a meeting of all the generals and captains is called (30–32). When they are assembled, Xenophon is requested to present his opinions (33, 34). He reviews their relations to the King (35); and urges them to show their soldiers that they are courageous (36, 37), to choose new generals (38), and to assemble and encourage the troops, who are exceedingly dejected (39–41); for it is the courageous man alone in battle who is successful (42–44). Chirisophus follows (45), and proposes that they elect the officers at once (46). Xenophon takes the place of Proxenus (47).

1. **Ὅσα . . . δεδήλωται**: see note on ii. 1. 1.— **ἀπιόντων**: temporal part. denoting time present to **ἐγένετο** (G. 277, 1; 204). — **ἐν ταῖς σπονδαῖς**, *during the truce*, belongs to **ἐγένετο**: see iv. 1. 1.

2. **ἐπεί** is here causal, and takes the pluperfect: when it is temporal, it generally takes the aorist; cf. **ἐπεὶ ἐτελεύτησαν** in § 1, and see note on i. 1. 3. — **ἐννοούμενοι μέν** with the eight dependent clauses introduced by **ὅτι** is summed up in **ταῦτα ἐννοούμενοι** (§ 3), and there is no corresponding clause with **δέ**. — **ἐπὶ . . . θύραις**, *at the King's gates:* they were now about 300 miles from Babylon. — **ἦσαν** (G. 243, N. 2). — **κύκλῳ**: like the English *a-round*. — **παρέξειν ἔμελλεν** (G. 118, 6; 202, 3, N.), *was to furnish*. — **ἐν μέσῳ τῆς οἴκαδε ὁδοῦ**, *between (them and) the road home*. — **προὐδεδώκεσαν** (G. 9, 2; 105, 1, N. 1). — **οἱ . . . βάρβαροι** (G. 276, 1): the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (cf. i. 7. 10). — **μόνοι** (pred. nom.), *left alone*. — **νικῶντες**, *if they should be victorious* (G. 226, 1), = **εἰ νικῷεν**. — **ἡττηθέντων** (= **νικηθέντων**): conditional, = **εἰ ἡττηθεῖεν**. — **αὐτῶν** is partitive genitive after **οὐδείς**.

3. **εἰς τὴν ἑσπέραν**, *at evening* (properly, *on coming to the evening:* i. 7. 1). — **σίτου** (G. 171, 2). — **τὰ ὅπλα**, i. e. the place where their arms were stacked, a general term for their *quarters*. — **νύκτα** (G. 161). — **ἀνεπαύοντο . . . ἕκαστος**, *they lay down where each chanced to be* (sc. **ὤν**, G. 279, 4): observe the force of the imperfect. — **πατρίδων**, etc. objective genitives after **πόθου** (G. 167, 3). — **γονέων** (cf. G. 129, 2 *a*).

Page **62.** — 4. **Ξενοφῶν**: "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher. It is in the true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise." Grote. — **μετεπέμψατο**, *had sent for him.* — **οἴκοθεν** (G. 61): cf. **οἴκοι**, i. 1. 10, and **οἴκαδε**, i. 2. 2. — **ξένος**, *guest-friend:* see note on i. 1. 10. — **εἰ ἔλθοι . . . ποιήσειν** (G. 246; 247): the direct discourse would be **ἐὰν ἔλθῃς, ποιήσω**, and **ἐὰν ἔλθῃ** might have been used here, like **ἐπειδὰν λήξῃ** in § 9, below. — **ὃν . . . πατρίδος**, *whom he* (Proxenus) *himself* (G. 145, 1) *said he considered of more account to himself than* (he did) *his country* (Bœotia): the copula **εἶναι** is understood with **κρείττω νομίζειν**.

5. **ἀνακοινοῦται**, *consults* (as a friend): cf. the act. **ἀνακοινῶσαι** (below), *to communicate with* (i. e. **τῷ θεῷ**). — **Σωκράτει**: the philosopher, Xenophon's master and friend. — **μὴ . . . εἴη**, *that it might be matter of accusation by the state* (G. 218): the subject of **εἴη** is **Κύρῳ . . . γενέσθαι** (G. 259): for **τι**, see G. 160, 2. — **τοῖς Λακ.**: dat. governed by **σύν** in **συμπολεμῆσαι** (G. 187). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408–404 B. C.). See the prefatory note, page 2. — **ἐλθόντα**, agreeing with **αὐτόν** understood (G. 138, N. 8 *b*).

6. **ἐπήρετο**: the aor. **ἠρόμην** (from **ἔρομαι**) is common; but **ἐρωτάω** is used in Attic Greek for the forms of the present stem. — **τίνι εὐχόμενος**, *by sacrifice and prayer to which of the Gods:* **ἄν** qualifies both **ἔλθοι** and **σωθείη** (G. 212, 4). — **ὁδόν**, cognate acc. (G. 159). — **καλῶς πράξας**: like the English *doing well.* — **ἀνεῖλεν**: see **ἀναιρέω.** — **θεοῖς**: dat. for acc. by inverse attraction, a rare construction (G. 153, N. 4); or we may consider **θεοῖς οἷς** = **οἷς θεοῖς**, *to what Gods.*

7. **τοῦτο**: referring to the question **πότερον . . . μένειν. — πότερον εἴη** (G. 243). — **ἰτέον εἶναι**, *that he was bound to go* (G. 281, 2). — **ὅπως ἂν . . . πορευθείη**: indirect question (G. 245): the direct form would be **πῶς ἂν πορευθείην**; *how could I go?*

8. **οἷς**: supply **θύσασθαι**; the antecedent, if expressed (G. 152), would be (**ἐκείνοις**) **τοῖς θεοῖς** (G. 153, N. 1). — **μέλλοντας** (G. 138, N. 2 *a*). — **ὁδόν** (G. 159, n. 5). — **συνεστάθη**, *was introduced.*

9. **συμπροὐθυμεῖτο** (imperf.), *joined in urging.* — **ἐπειδὰν τάχιστα** (quam primum) **. . . λήξῃ . . . ἀποπέμψει** (G. 247). — **ἀποπέμψει**, *would dismiss him* (G. 243; 202, 4): the English idiom does not allow us to follow the Greek and say *he said that he will dismiss him;* so also we must translate **ἐπειδὰν λήξῃ** as if it were **ἐπειδὴ λήξειεν**, which would be more common after the past tense **εἶπε**.

10. **ἐστρατεύετο**, *went on the expedition.* — **οὕτως** qualifies **ἐξαπατηθείς** (G. 277, 2). — **οὐχ**, *not, however.*

Page **63.** — **φοβούμενος . . . καὶ ἄκοντες** (sc. **ὄντες**), *though fearing*, etc. (G. 277, 5). — **ἀλλήλων, Κύρου**: obj. genitives after **αἰσχύνην** (G. 167, 3).

11. λαχών (G. 170, 2, and N.). — ἔδοξεν: first personal, with subject σκηπτός; afterwards understood as an impersonal with λάμπεσθαι, with the subject of which (οἰκίαν understood) πᾶσαν agrees.

12. ἀνηγέρθη, *was roused, awoke.* — πῇ . . . πῇ, *in some respects . . . in others.* — ὅτι . . . τὸ πῦρ is causal, and μὴ οὐ δύναιτο (G. 215, N. 1) depends on ἐφοβεῖτο. — βασιλέως: the dream was thought to come from *King* Zeus. — εἴργοιτο was suggested by his being encircled *on all sides* (κύκλῳ) by the fire in his dream.

13. ὁποῖόν . . . ἐστί, *but what it amounts to.* — ἐκ τῶν συμβάντων, *from what happened.* — πρῶτον μέν: the correlative is ἐκ τούτου, § 15. — εἰκός, *it is likely.* — εἰ δὲ γενησόμεθα (G. 223, N. 1). — ἐπὶ βασιλεῖ, *in the King's power.* — ἐπιδόντας, *having experienced* (*lived to see*). — τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν; (G. 263, 1, N.; 283, 7).

14. ὅπως ἀμυνούμεθα, *that we may defend ourselves* (G. 217). — ὥσπερ ἐξόν, *as if it were possible* (G. 278, 2). — ἡσυχίαν (cf. G. 129, 7). — ἐγὼ . . . πράξειν, *from what state then am I expecting the general to come who is to do this?* τὸν . . . στρατηγόν = (lit.) *the general from what state.* Xenophon's reflection was somewhat as follows: *my own state* (Athens) *must supply the man; and if I am not old enough now to undertake the work, I never shall be.*

15. ἐκ τούτου, *upon this:* we should expect ἐκ δὲ τούτου (see § 13); but cf. the note on οὗτοι μέν, i. 2. 4. — ἐν οἵοις, *in what straits* (G. 139).

16. δῆλον ὅτι = *evidently* (parenthetical). — οὐ πρότερον . . . πρίν, *not until* (G. 240); cf. μὴ πρόσθεν . . . πρίν in i. 2. 2, and note.

Page **64.** — ἐξέφηναν (see ἐκφαίνω), *opened war upon us.* — παρεσκευάσθαι, *had been got ready* (G. 246).

17. ὑφησόμεθα, *yield ourselves.* — ὅς: causal relative (G. 238), *since he.* — ὁμο-μητρίου, ὁμο-πατρίου (G. 129, 12; cf. 132, 3). — καί . . . ἤδη, *even when already dead.* — ἡμᾶς: subject of παθεῖν. — κηδεμὼν οὐδείς, *no protector,* to intercede for us (as Cyrus had his mother). — The subj. of ἐστρατεύσαμεν is οἵ, understood from the preceding οἷς (G. 156, N.). — ὡς . . . ποιήσοντες, *intending to make him a subject* (lit. *slave*) *instead of king.* — ἄν qualifies παθεῖν (G. 211).

18. ἆρ' οὐκ . . . ἔλθοι, *would he not make every effort?* — τὰ ἔσχατα: cognate accusative (G. 159, N. 4). — αἰκισάμενος: implying both *ignominy* and *torture.* — τοῦ στρατεῦσαι (G. 262, 2): objective genitive after φόβον. — ὅπως . . . γενησόμεθα (G. 217).

19. ἔστε μέν: see ἐπεὶ μέντοι, § 21. — οἰκτείρων, μακαρίζων (G. 279, 1). — αὐτῶν depends on the four following indirect questions (ὅσην . . . ὅσα δέ) as if they were nouns: we might have had ταῦτα αὐτῶν after διαθεώμενος (cf. τὰ τῶν στρατιωτῶν in § 20). — ἐσθῆτα, *clothing,* in general.

20. ὁπότε ἐνθυμοίμην (G. 233). — τὰ τῶν στρατιωτῶν is explained by ὅτι . . . κατέχοντας ἡμᾶς, and all that precedes in the section is summed up in ταῦτα λογιζόμενος. But ᾔδειν, with ἔχοντας and κατέχοντας (G. 280), breaks off from the construction begun in ὅτι τῶν μέν, forming an independent sentence by *anacoluthon* (ἀνακολουθία). — οὐδενὸς ἡμῖν (G. 184, 2, N. 1)

μετείη εἰ μὴ πριαίμεθα: in direct discourse, οὐδενὸς ἡμῖν μέτεστιν ἐὰν μὴ πριώμεθα (G. 225; 247). — ὅτου δ' ὠνησόμεθα, *wherewith to buy* (G. 178); the antecedent (ἀργύριον understood) follows ἔχοντας, *I knew that few had*, etc. — ἄλλως . . . ὠνουμένους, *to get supplies in any other way than by purchase*, following κατέχοντας.

21. ἡ ὑποψία, i. e. our present *suspicion*, with the constant anxiety attending it. — ἐν μέσῳ κεῖται . . . ἆθλα, *they* (τὰ ἀγαθά) *lie open to competition as prizes* (as in the games): cf. ἐς μέσον τιθέναι (in medio ponere), *to offer as a prize*, and ἐν μέσῳ (in another sense) in § 2. Demosthenes calls certain exposed towns ἆθλα τοῦ πολέμου κείμενα ἐν μέσῳ. — ὁπότεροι ἡμῶν, (*for*) *whichever of us* (Greeks or Persians), the antecedent being omitted. — ὦσιν (G. 232, 3). — ἀγωνοθέται (G. 131, 1; 132, 1; 129, 2 *b*), *judges* (in the games), keeping up the figure begun with ἐν μέσῳ.

22. αὐτούς, i. e. the Gods, whom the Persians *have mocked by perjury* (ἐπιωρκήκασιν), G. 158, N. 2. — θεῶν: object. gen. after ὅρκους. — πολύ (in emphatic position) belongs to μείζονι. — τούτοις: in same construction as ἡμῖν understood after ἐξεῖναι.

Page **65.** — 23. ἱκανώτερα τούτων . . . φέρειν, *more capable than theirs* (lit. *than they*) *of bearing* (G. 261, 1). — ψύχη, ψυχάς (G. 129, 4, and 129, 1). — σὺν τοῖς θεοῖς, *by the Gods' help*. — οἱ δὲ ἄνδρες, i. e. the enemy. — ἢν διδῶσιν (G. 223), *if the Gods grant us*, etc. The future apodosis is implied in τρωτοί, etc., *more liable to be wounded and killed*, i. e. in consequence of the superior armor of the Greeks.

24. ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν (G. 253), *but let us not wait, for perhaps others too*, etc. — παρακαλοῦντας: fut. (G. 110, II. N. 1 *a*). — τοῦ ἐξορμῆσαι: gen. after ἄρξωμεν (G. 171; 262, 2).

25. ἡλικίαν: Xenophon appears to speak as a youth, and this passage favors the later date (about 430 B. C.) assigned for his birth; but most authorities place this at about 440 or even 444 B. C. — ἀκμάζειν, *that I am at the height of my ability;* ἐρύκειν depends on the idea of ability here contained, although we may connect it with the infin. of *purpose* (so Krüger).

26. Ἀπολλωνίδης (G. 129, 9 *c*). — βοιωτιάζων τῇ φωνῇ, *with a Boeotian accent*. — ὅτι . ∴ λέγοι (= φλυαρεῖ ὅστις λέγει, G. 247): ὅστις λέγοι, *who said;* not *who should say*. — σωτηρίας ἂν τυχεῖν, *that he could find safety* (G. 171, 1): τυχεῖν ἄν = τύχοιμι ἄν, *I should find* (*if I should try*). — ἄλλως . . . ἢ πείσας, *otherwise than by persuading*.

27. μεταξὺ ὑπολαβών, *interrupting him in the midst* (of his talk). — ἐν ταὐτῷ τούτοις, *in the same place with these* (G. 186). — ἐπεὶ . . . ἀπέθανε, i. e. *after Cyrus was killed* (ἐπεί = postquam): cf. ὅτε ἐκέλευε, (simply) *when he commanded*. See notes on i. 1. 2 and 3.

28. αὐτῷ (G. 187). — τί οὐκ ἐποίησε (see § 18), *what did he leave undone?*

29. αὐτοῖς (G. 186, N. 1). — οὐ νῦν . . . οὐδὲ . . . δύνανται; (the οὐ is interrogative) *are they not unable, wretched men! even to die?* (G. 282, 2; 283, 8, N.). — τούτου, i. e. τοῦ ἀποθανεῖν.

Page **66.** — πείθειν πάλιν ἰόντας (sc. ἡμᾶς), *that we should go and try persuasion again*. We may, however, take πάλιν with κελεύεις. (See Grote, IX., Chap. 70, p. 107.)

30. ἐμοὶ . . . δοκεῖ, *I think it best:* for the infin. see G. 202. See note on i. 3. 11. — ἀφελομένους (sc. ἡμᾶς) . . . χρῆσθαι: *to deprive him of his command, lay packs upon him, and treat him as such* (i. e. as a pack-bearer).

31. τούτῳ . . . Βοιωτίας (G. 184, 2, N. 1). — ὥσπερ Λυδόν: the Greeks considered it effeminate for *men* to wear ear-rings (see Smith's *Dict. of Antiq.* s. v. inauris); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on An i. 5. 6. — ἀμφότερα . . . τετρυπημένον, *with both his ears bored;* ὦτα, etc. presupposes an active construction τρυπᾶν τὰ ὦτα αὐτῷ, *to bore his ears for him* (G. 197, 1, N. 2).

32. ὅπου . . . εἴη . . . οἴχοιτο . . . εἴη (G. 233). — ὁπόθεν οἴχοιτο, i. e. *from whatever division the general had been lost* (G. 200, N. 3). — ὅπου δ' αὖ λοχαγὸς σῶς εἴη implies that the two higher officers were lost.

33. εἰς . . . ὅπλων, *at the front of the encampment* (§ 3; G. 191, N. 6). — ἐγένοντο, *amounted to* (in number), not *were.* — μέσαι νύκτες, *midnight:* cf. i. 7. 1, and note.

34. αὐτοῖς is intensive (G. 145, 1), referring to ἡμῖν: *it seemed best to us, when we saw, . . . ourselves to meet,* etc. — εἰ δυναίμεθα (G. 248, N.). — πρὸς ἡμᾶς (sc. ἔλεξας).

35. τάδε (G. 148, N. 1). — ἡμῶν: partitive after οὓς. — δῆλον ὅτι: see § 16. — ἡμῖν δέ: correlated in form to ταῦτα μέν, but in sense to βασιλεὺς καὶ Τισσαφέρνης. — ἡμῖν . . . ποιητέα (G. 188, 4; 281, 1).

36. μέγιστον καιρόν, *the grandest opportunity.*

Page **67.** — αὐτοί τε, *both on your own part* (G. 145, 1), opposed to τοὺς ἄλλους, below. — παρασκευαζόμενοι, *preparing* (not *prepared*), with φανεροὶ ἦτε (G. 280, N. 1).

37. τι, *somewhat, considerably* (G. 160, 2). — τούτων (G. 175, 2). — χρήμασι, *pay.* — ἀξιοῦν δεῖ ὑμᾶς αὐτούς, *we have a right to expect that you,* etc.

38. ὀνῆσαι ἄν (ὀνήσαιτε ἄν, G. 211). — ὅπως . . . ἀντικατασταθῶσιν (G. 217, N. 1; 201, N. 2). — ὡς . . . εἰπεῖν, *to speak briefly* (G. 184, 5; 268). — παντάπασιν (sc. οὐδὲν ἂν . . . γένοιτο), i. e. it is *absolutely* true in military matters; the force lies in the implication that this expression is stronger than the sweeping statement in οὐδαμοῦ (G. 283, 9).

39. ποιῆσαι ἄν (= ποιήσαιτε ἄν: see § 38): we should have expected ποιήσειν (= ποιήσετε), to correspond with the two subjunctives which precede (G. 227, 1). — πάνυ ἐν καιρῷ, *quite seasonably.*

40. ὡς ἀθύμως, *how without spirit.* — οὕτω γ' ἐχόντων, *at least while they are so* (ἀθύμως): gen. abs. with αὐτῶν understood. — ὅ τι, *for what service* (G. 188, 1, N. 2). — νυκτός (G. 179, 1).

42. ἡ . . . ποιοῦσα, *which causes,* etc., takes the gender of ἰσχύς, where τὸ . . . ποιοῦν might have been used. — ὁπότεροι ἂν . . . ἴωσιν (G. 233). — ἐρρωμενέστεροι (compar. of the perf. part. pass. of ῥώννυμι), *more vigorous.* — τούτους refers with emphasis to the omitted antecedent of ὁπότεροι: *such men their foes do not abide.* — ὡς ἐπὶ τὸ πολύ, *generally* (*for the most part*).

Page **68.** — 43. ἐκ παντὸς τρόπου, *any way they can, at any rate.* — οὗτοι μέν . . . τούτους: see note on τούτους, § 42. — ἀφικνουμένους (G. 280). — διάγοντας, *passing their life.* — ἕως ἂν ζῶσιν (G. 233).

44. **αὐτούς**, *ourselves* (emphatic). — **παρακαλεῖν**: sc. **ἀγαθοὺς εἶναι.**

45. **Χειρί-σοφος** (G. 131, 1, N.). — **τοσοῦτον . . . ὅσον**, *I knew only so much of you, as that,* etc. — **ἐφ' οἷς** (G. 153, N. 1). — **βουλοίμην ἄν** (G. 226, 2*b*). — **ὅτι πλείστους** (like the Latin **quam plurimos**), *as many as possible.* See note on i. 1. 6.

46. **αἱρεῖσθε**, etc.: imperat. — **οἱ δεόμενοι**, *you who need them.*

47. **ἅμα εἰπών** (G. 277, N. 1). — **τὰ δέοντα**, *the needful business,* subj. of the passives **μέλλοιτο** and **περαίνοιτο.** — **Δαρδανεύς**, *of Dardanus* in Troas.

CHAPTER II.

SYNOPSIS: The soldiers are called together, and first addressed by Chirisophus (1), who admits that the situation is critical (2), but exhorts them to face the enemy with courage (3). Cleanor follows, and calls to mind the perjury and impiety of the King, and the faithlessness of Tissaphernes and Ariaeus (4, 5), upon whom he invokes the vengeance of the Gods (6). Next Xenophon stands up, splendidly accoutred for war (7), and says that now the Greeks may hope, with the aid of the Gods, to get back home again in safety (8). While he is speaking, some one sneezes; and the army, regarding this a good omen, vow to offer sacrifices to Zeus in the first friendly country they shall reach (9). Xenophon then proceeds, giving the reasons why they may hope for a safe return: the Gods are on their side (10); their ancestors once defeated the Persians at Marathon (11, 12), and again at Salamis (13); and they themselves have lately proved themselves not unworthy descendants of such progenitors (14). The struggle was then, he says, for Cyrus; now it is for themselves (15); and now they know that the enemy are at heart cowards (16): even more cowardly still are their former barbarian allies (17). The enemy's cavalry, moreover, are, after all, only so many men (18, 19). Better guides may be seized than the treacherous Tissaphernes (20); opportunities found for seizing provisions (21); and even impassable rivers crossed, at least at their sources (22). But even if obliged to remain, they need not despair, for various nations have already occupied the King's country against his will (23). The speaker is half inclined (he says) to advise them to pretend that they want to remain (24). On the whole, however, their proper course is to go back to Greece and advise their poor relations and friends to come to Persia and get rich by plundering (25, 26). They should, therefore, burn their wagons, and rid themselves of all other unnecessary baggage (27, 28); and, remembering how the enemy hoped to destroy them by seizing their generals (29), be more vigilant and obedient than before (30), and ready to punish any offender against discipline (31). Whatever they see fit to do should be done at once (32). Chirisophus puts Xenophon's proposals to vote, and they are adopted (33). Xenophon, again rising, suggests that they march, in the form of a square, for provisions to certain villages near at hand, with Chirisophus as leader (34–37). The proposals are approved, and he again exhorts them to valor (38, 39).

1. **ᾔρηντο**: the plup. with **ἐπεί** or **ἐπειδή** is more emphatic than the more common aorist (for which see notes on i. 1. 2 and 3). — **ὑπέφαινε**, *was barely glimmering:* a common force of **ὑπό** in comp. is *slightly* (G. 191, VI. 7, end). — **πρῶτον μέν** answers to **ἐπὶ τούτῳ**, § 4.

Page **69.** — 2. **οἱ ἀμφὶ Ἀριαῖον**, *Ariaeus and his men* (G. 141, N. 3).

3. **ἐκ τῶν παρόντων**, *from these straits.* See **τὰ παρόντα** in § 2. — **ἄνδρας . . . τελέθειν** (sc. **ἡμᾶς**), *we must come out brave men:* **τελέθειν** is a poetic word = **γίγνεσθαι**. — **ὅπως σωζώμεθα** (G. 217, N. 1). — **εἰ δὲ μή**, *otherwise:* see note on ii. 2. 1. — **ἀλλά γε**, *yet at least.* — **ἀποθνήσκωμεν** and **γενώμεθα** depend on **ὅπως**, like **σωζώμεθα**. — **ὑποχείριοι** (G. 132, 1). — **τοιαῦτα οἷα . . . ποιήσειαν** (G. 251, 1), *such things as I pray that the Gods may do to our enemies* (G. 165).

4. **ἐπιορκίαν, ἀσέβειαν, ἀπιστίαν** (see G. 129, 7). — **ὅστις λέγων**, i. e. (*a man*) *who, while he said*, etc. The speech of Tissaphernes is in ii. 3. 18. — **εἴη** (G. 243). — **περὶ . . . ἂν ποιήσαιτο**, *would hold it of the utmost consequence* (G. 245). — **ἐπὶ τούτοις**, *upon all this* (in confirmation of it). — **αὐτός**: repeated with tragic emphasis: notice also the *asyndeton*. — **Δία ξένιον**: Zεύς as the God of hospitality and the protector of its rights. — **αὐτοῖς τούτοις**, *by that very means*, i. e. being on intimate terms (**ὁμοτράπεζος**) with Clearchus.

5. **ὃν . . . ἐλάβομεν** (G. 156, N.). — **προδώσειν**: cf. **παρέξειν** in ii. 3. 26, and note. — **καὶ οὗτος**, *even he too.* — **ἡμᾶς κακῶς ποιεῖν** (G. 165, N. 1).

6. **ἀποτίσαιντο**, *requite* (G. 251, 1): **ἀπο-** implies the rendering what is due. — **ἔτι**, *any longer.* — **ὡς ἂν δυνώμεθα κράτιστα**, *as vigorously as we shall be able:* by an ellipsis of **δύναμαι** we have the common expression **ὡς κράτιστα**, etc., *as vigorously as possible*, etc. — **δυνώμεθα, δοκῇ** (G. 232, 3).

7. **ἐσταλμένος**, *equipped.* — **κόσμον**, *ornament*, refers to his dress. — **τῶν καλλίστων ἑαυτὸν ἀξιώσαντα**, *since he had thought himself worthy of* (i. e. *to wear*) *the most beautiful equipment.* — **ἐν τούτοις**, i. e. **τοῖς καλλίστοις**. — **τελευτῆς** (G. 171, 1).

Page **70.** — 8. **αὐτοῖς διὰ φιλίας ἰέναι**, *to enter into friendship with them*, like **διὰ δίκης ἐλθεῖν τινι**, *to go to law with one*, and below, **διὰ παντὸς πολέμου αὐτοῖς ἰέναι**, *to go to war with them in every way* (G. 186, N. 1). — **ὁρῶντας . . . πεπόνθασιν**, *seeing the generals, what they had suffered*, i. e. *seeing what the generals*, etc. Cf. note on i. 1. 5. — **ὧν** (G. 153, N. 1): its antecedent would be gen. after **δίκην** (G. 167, 3), *punishment for what they have done:* the antecedent in such cases is (as in the English *what*) implied in the relative. — **τὸ λοιπόν**, adverbial, *for the future* (G. 160, 2; 161).

9. **τὸν θεόν**, i. e. **Δία Σωτῆρα** (see below). — **περὶ σωτηρίας λεγόντων**: the sneeze, which was thought to be an omen sent by **Ζεὺς Σωτήρ**, came just *when they were talking of safety.* — **οἰωνός**, *omen:* so sneezing is still regarded by the vulgar in some countries. — **εὔξασθαι**, *to vow*, depending on **δοκεῖ** (G. 202); see note on iii. 1. 30, above. — **θύσειν σωτήρια** (G. 159), *to make sacrifices in thanks for safety.* — **ὅπου ἂν . . . ἀφικώμεθα** (G. 232, 3). — **ἀνατεινάτω**: an appeal to the citizen-soldiers: in the Athenian Assembly elections were made (after nomination) by hand-vote (**χειροτονία**).

10. **ἐμπεδοῦμεν** (**ἔμπεδος**, from **ἐν** and **πέδον**), *we stand by.* — **οὕτω δ' ἐχόντων** (sc. **τῶν πραγμάτων**), quae cum ita sint. — **κἂν . . . ὦσι** (G. 225).

11. **ἔπειτα δέ** corresponds to **πρῶτον μέν** in § 10; but after the construction is interrupted by **ἀναμνήσω γὰρ . . . ἀγαθοί**, it is resumed in **ἐλθόντων**

μὲν γάρ without reference to ἔπειτα. — ἀναμνήσω here takes two accusatives, with the verbs included in G. 164; for a different construction, see G. 171, 2, N. 3. — ἀγαθοῖς (G. 138, N. 8). — ὡς ἀφανιούντων, *to blot Athens again out of existence* (G. 277, 3, and N. 2): αὖθις, *again*, i. e. as she was ἀφανεῖς before she was built. — ἐνίκησαν: i. e. at Marathon (490 B. C.).

Page **71.** — 12. εὐξάμενοι: nom. as if a personal verb meaning *they resolved* were to follow, in place of ἔδοξεν αὐτοῖς. — ὁπόσους κατακάνοιεν: representing ὁπόσους ἂν κατακάνωμεν of the direct form (G. 247). — χιμαίρας: trace the origin of the English word *Chimaera*. — ἀποθύουσιν, *they are still* (after ninety years) *fulfilling that sacrifice*. According to Herodotus, the number of Persians slain at Marathon was 6,400 (see *Selections from Xenophon and Herodotus*, p. 153, § 23); the Athenians prayed Artemis for permission to substitute for a single sacrifice of this large amount of goats an annual one of five hundred. The essay on the *Malignity of Herodotus*, included in Plutarch's *Morals*, Ch. XXVI., describes this sacrifice as still kept up about five centuries after Xenophon's time.

13. ἔπειτα corresponds to ἐλθόντων μέν in § 11. — ἀναρίθμητον: Herodotus (vii. 185) makes the whole number of the fighting men (μάχιμοι) in Xerxes's army 2,641,610; and he estimates the number of camp-followers as even greater than this. (See *Selections*, p. 163, § 23.) — καὶ τότε, *then too* (as well as at Marathon), referring to the victories at Salamis (480 B. C.), and at Plataea and Mycăle (479 B. C., on the same day). — ἔστι . . . ὁρᾶν, *we may see* (G. 259). — τεκμήρια (G. 137, N. 4). — ἀλλὰ τοὺς θεούς, *but* (*only*) *the Gods*. — προγόνων (G. 169, 1).

14. ἀφ' οὗ, *since*. — ἐκείνων, i. e. the Persians of Xerxes's army. — ὑμῶν αὐτῶν (G. 175, N. 1): gen. after πολλαπλασίους (see note on i. 7. 3).

15. πολύ belongs to ἀμείνονας and προθυμοτέρους. See iii. 1. 22.

16. αὐτῶν: obj. gen. after ἄπειροι (G. 180, N. 1). — ἄμετρον: sc. ὄν (G. 280). — πατρίῳ (G. 129, 12): cf. πατρῴαν, iii. 1. 11. — εἰς, *against* (*into*), stronger than the more common ἐπί. — ὅτι θέλουσι depends on the idea of *knowing* implied in πεῖραν ἔχετε. — καὶ . . . ὄντες (G. 277, 5, and N. 1 *b*). — δέχεσθαι, i. e. to *abide* our attack. — ὑμῖν προσήκει: we might have had ὑμᾶς as the subject of the infinitive, as in § 15.

17. μηδὲ . . . εἰ, *nor suppose that you are the worse for this, that*, etc. (G. 254). — οἱ Κύρειοι: the barbarian troops of Cyrus. — ἐκείνους refers to τῶν ἡττημένων, running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — ταττομένους (G. 280).

18. ἡμῖν (G. 184, 4). — ἐνθυμήθητε: plural, as if ὑμεῖς had preceded in place of ὑμῶν τις.

Page **72.** — οἱ μύριοι ἱππεῖς: the article here implies that the number is a familiar one; "so in English, *your ten thousand horse*" (Crosby). — ὅ τι ἂν γίγνηται (G. 233).

19. ἱππέων: gen. of compar. after πολὺ ἀσφαλεστέρου. — βεβηκότες, *on our feet*. — ὅτου ἂν βουλώμεθα (G. 232, 3). — τευξόμεθα (see τυγχάνω), *shall hit*. — ἑνί, *in one thing* (G. 188, 2). — ἡμᾶς: προέχειν usually takes the genitive (G. 175, 2); here the accusative.

20. εἰ belongs to both clauses, τὰς μὲν . . . θαρρεῖτε, and ὅτι δὲ . . . ἄχθεσθε. — μάχας (G. 158, N. 2). — ὅτι . . . παρέξει: summed up in τοῦτο, which follows. — φανερός, *evidently* (G. 138, N. 7; 280, N. 1). — οὓς . . . ἄνδρας for τοὺς ἄνδρας οὕς (G. 154). — οὓς ἂν . . . λαβόντες . . . κελεύωμεν (G. 232, 3), i. e. *any whom we may find* (on the way) *and order to act as guides.* — τὰς ψυχὰς καὶ σώματα, *their own lives and bodies:* the meaning is that such guides will fear death or a beating enough to make them faithful: with nouns of different genders the article is usually repeated.

21. πότερον κρεῖττον (sc. ἐστί) is part of the indirect question depending on σκέψασθε in § 20. — ἧς (G. 153). — ἀργυρίου (G. 178). — μηδὲ . . . ἔχοντας, *when we no longer have even this* (i. e. ἀργύριον), i. e. being now without pay. — αὐτούς (sc. ἡμᾶς), *ourselves* (G. 145, 1, N.).

22. Εἰ δέ introduces three verbs. — ἄπορον (G. 138, N. 2 *c*). — μεγάλως . . . διαβάντες, *suppose yourselves to have been greatly deceived by having crossed them* (G. 203; 277, 2), as when they crossed the Tigris (ii. 4. 24). — σκέψασθε εἰ, we should say, *whether they have not*, etc. — τοῦτο καὶ μωρότατον (sc. ὄν): see G. 142, 3, end. — πηγῶν (G. 182, 2). — ἧν . . . ὦσι (G. 225). — προϊοῦσι, *to those advancing* (sc. τισί). — οὐδέ, *not even.*

23. διήσουσιν (see διίημι), *let us pass* (G. 223, N. 1). — οὐδ' ὥς (ὥς = οὕτως), *not even then* (lit. *so, under these circumstances*). — ἀθυμητέον (G. 281, 2). — Μυσούς, *the Mysians*, of N. W. Asia Minor, rebellious subjects of the King, and only half subdued. The Pisidians and Lycaonians (mentioned below) inhabited the rugged southerly part of Asia Minor. — οὐκ ἂν φαίημεν (G. 226, 2). — βασιλέως ἄκοντος: gen. abs. (sc. ὄντος).

Page **73.** — τούτων: meaning the Persians, whose king has just been spoken of. — καρποῦνται (middle voice), *reap for themselves:* the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of ἐπιστάμεθα and εἴδομεν (see note on § 8, above.

24. καὶ ἡμᾶς: emphatic. — ἂν ἔφην, *I might say* (*unless*, etc., see next section: G. 226, 2). — ὡρμημένους (after φανερούς: G. 280, N. 1), i. e. *we ought not yet to let it be seen that we have set out for home.* — ὡς . . . οἰκήσοντας, *as if we intended to settle hereabouts*, i. e. declaring by our acts that this is our purpose (G. 277, N. 2). — Μυσοῖς . . . ἂν δοίη, i. e. if they would take them (G. 226, 2). — ἄν before ὁμήρους belongs to δοίη understood (G. 212, 3). — ὁμ-ήρους (ὁμός and *ἄρω), *hostages*, i. e. *binding* (two parties) *together.* — τοῦ . . . ἐκπέμψειν: gen. depending on ὁμήρους (G. 262, 2), *hostages for his sending;* the fut. infin. in all constructions with the article is exceptional (G. 202, 3), the present or aorist being far more common. (See *Moods and Tenses*, § 27, N. 2). — ἂν . . . ἐποίει, *he would be thrice-glad to do this* (G. 222). — μένειν παρασκευαζομένους, *preparing* (not *prepared*) *to remain.*

25. ἀλλὰ γάρ, *but* (I do not say this, ἔφην ἄν in § 24) *for*, etc. — ἀργοί (G. 138, N. 8). — ζῆν (G. 123, N. 2). — καλαῖς καὶ μεγάλαις, *fair and tall*, the Greek notion of female beauty. — γυναιξί (G. 186). — μή before ὥσπερ is a repetition of μή after δέδοικα. — λωτοφάγοι, *lotus-eaters*, see *Odyss.* IX.,

94 sqq.: having tasted of this sweet tropical plant, the companions of Ulysses lost all care for home.

26. ἐξόν, *since it is in their power* (G. 278, 2), gives the cause of ἑκόντες πένονται. — τοὺς . . . πολιτεύοντας, *those who now live poor at home:* object of ὁρᾶν. — κομισαμένους (referring to the Greeks), *if they shall bring them hither* (G. 226, 1): it might have followed the case of αὐτοῖς (G. 138, N. 8 *b*). — πλουσίους: sc. ὄντας (G. 280). — δῆλον ὅτι: see note on iii. 1. 16. — τῶν κρατούντων (G. 169, 1).

27. πῶς ἄν belongs to both πορευοίμεθα and μαχοίμεθα, and πῶς, *by what course* (*if followed*), implies the protasis (G. 226, 1). — ἡμῶν follows στρατηγῇ (G. 171, 3), *that our campaign may not be directed by the cattle.* — ὅπῃ ἄν . . . συμφέρῃ (G. 232, 3). — συγκατακαῦσαι: sc. δοκεῖ. — ὄχλον . . . ἄγειν (G. 261, 2, N.). — εἰς τὸ μάχεσθαι, etc. (G. 262, 1).

28. ἀπαλλάξωμεν, *let us abandon* (G. 253). — κρατουμένων (sc. τινῶν): gen. of possess. after πάντα. — ἀλλότρια, *forfeit*, or *lost* (lit. *another's*).

Page **74.** — νομίζειν, *consider as*, followed by two accus. (G. 166).

29. Λοιπόν (λείπω), *it remains* (sc. ἐστίν). — οὐ πρόσθεν . . . πρίν, *not . . . until* (G. 240). — ὄντων . . . ἀρχόντων, i. e. *while we had our officers.* — ἀπολέσθαι ἄν, *that we should be ruined* (= ἀπολοίμεθα ἄν: G. 211).

30. τοὺς νῦν (G. 142, 2). — τῶν πρόσθεν (G. 175, 1), *than those we had before.* Notice the emphatic position of τοὺς νῦν.

31. ἤν . . . ἤν, *in case . . . if* (the latter should be translated first). — τὸν ἀεὶ ἐντυγχάνοντα (subj. of κολάζειν), *whoever of you may be at hand at the time.* — ἐψευσμένοι, *disappointed.* — τοὺς . . . εἶναι, *men who will suffer no man to be a coward.* — κακῷ (G. 136, N. 3 *a*).

32. περαίνειν ὥρα (G. 261, 1), *time for action.* — βέλτιον ἢ ταύτῃ, *better than* (*that things should be*) *as I propose.* — ὁ ἰδιώτης, *the private.*

34. προσδεῖν, *is needed besides.* — ὅπου, (*to a place*) *where.*

Page **75.** — 35. εἰ καὶ αὐτοί, *if they themselves likewise* (καί), resumes the construction begun by εἰ οἱ πολέμιοι and broken by the parenthesis. — ἡμῖν (G. 186 or 187).

36. πλαίσιον, *a hollow square* or *rectangle* with a *front* (τὰ πρόσθεν), two *sides* or *flanks* (πλευραί), and a *rear* (τὰ ὄπισθεν): within this the baggage and the camp-followers (ὄχλος) were to be placed. — ὅπλων, i. e. the ὁπλῖται, or *heavy infantry.* — εἰ . . . πλασίου, *if then it should be settled at once who is to lead the square:* ἀποδείκνυμι, *to show forth* or *manifest*, hence *to appoint.* — ὁπότε ἔλθοιεν (G. 232, 4). — χρῴμεθ' ἄν . . . τεταγμένοις, i. e. *we should have them at once in their places ready for action.*

37. ἡγοῖτο and the two following optatives express an exhortation in the form of a wish (G. 251, 1). — Λακεδαιμόνιος: as the Lacedaemonians were now the first power in Greece. — τὸ νῦν εἶναι, *for the present* (G. 268, N.).

38. ὅ τι ἄν ἀεὶ δοκῇ, *whatever may seem in each case* (ἀεί): cond. relative clause (G. 232, 3), not indirect question. — εἰ . . . ὁρᾷ, *if any one* (*now*) *sees* (G. 221), present like ὅτῳ δοκεῖ (G. 232, 1). — ἔδοξε ταῦτα, *they voted this, this seemed good to them:* cf. i. 3. 20, and note.

39. τὰ δεδογμένα, *what has been voted.* — ὅστις . . . ἐπιθυμεῖ, like εἴ τις,

etc. (G. 232, 1). — μεμνήσθω εἶναι, *be mindful that he be:* ὤν would mean *that he is.* — τῶν νικώντων ἐστί, *belongs to the victors.* — καὶ εἴ τις δέ, *and even if any* (see note on i. 1. 2). — σώζειν, λαμβάνειν: cf. τὸ κατακαίνειν and τὸ ἀποθνήσκειν, above (G. 259, N.). — τὰ τῶν ἡττωμένων, *the possessions of the vanquished.*

CHAPTER III.

SYNOPSIS: The Greeks burn their wagons, tents, and superfluous baggage. They are visited by Mithridates (1), who pretends that he is well disposed towards them, and proposes to join them if they have any well-developed plans for escape (2). After consultation, Chirisophus answers that, if unmolested, they will proceed homeward, doing as little harm to the country as possible; but that, if hindered, they propose to fight their way (3). Mithridates endeavors to persuade them that their plan is not feasible, and they conclude that he is a spy (4). They resolve to admit no more heralds to the camp (5). They cross the river Zapatas; and again Mithridates appears, with a body of cavalry, and attacks them (6, 7). The Greeks pursue, but are unable to overtake the enemy (8, 9). Some of them are wounded by the barbarians, who shoot backwards as they ride (10). At the evening's halt, Xenophon is blamed for the pursuit (11). He acknowledges his error (12, 13), and thanks the Gods that no great harm was done (14). He calls attention to the advantages at present possessed by the enemy (15), and proposes that the Greeks at once provide themselves with slingers and cavalry by banding certain Rhodians in their army, who understand the use of the sling, into a company of the former, and by equipping for riders all the horses in their possession (16–19). The plan is approved, and two hundred slingers with fifty horsemen are made ready (20).

1. ὅτου: governed by δέοιτο (G. 172, 1) and limited by περιττῶν (G. 168), *whatever of the spare articles:* its antecedent is the object of μετεδίδοσαν. — ἀριστο-ποιουμένων (G. 131, 1; cf. 130, 2). — εἰς ἐπήκοον, *within hearing* (ἀκούω).

Page **76.** — 2. διάγων (sc. χρόνον), *tarrying.* — ὡς φίλον τε καὶ εὔνουν (sc. ὄντα) καὶ βουλόμενον, *as (one whom you may assume to be) a friend,* etc.: ὡς has its force as explained in G. 277, N. 2.

3. ἔλεγε (imperf.), *was spokesman.* — εἰ . . . ἐᾷ (G. 221). — ὡς ἀσινέστατα, *doing as little harm as shall be possible.* — ἢν δέ τις, *but if any one* (Tissaphernes, for instance) *shall hinder* (G. 223): cf. note on ii. 3. 23. — διαπολεμεῖν, *to fight it out* (διά).

4. βασιλέως ἄκοντος (sc. ὄντος). — ὑπόπεμπτος (observe the force of ὑπό), *sent in an underhand way.* — οἰκείων, *kinsmen.* — πίστεως ἕνεκα, *to secure good faith,* i. e. on the part of Mithridates.

5. δόγμα (see G. 129, 4): Eng. derivative? — τὸν πόλεμον ἀκήρυκτον εἶναι, *that the war should be without heralds* (i. e. *one in which no messengers were to be received from the enemy*): ἀκήρυκτος with πόλεμος sometimes means *implacable, merciless.* — ἔστ' . . . εἶεν, *so long as they should be in the enemy's country* (G. 248, 1): the direct form of the resolution (δόγμα) being ἔστ' ἂν ὦμεν. — διέφθειρον . . . στρατιώτας, *they* (the Persians) *kept trying*

to corrupt the soldiers (G. 200, N. 2); but διέφθειραν, *they (actually) corrupted.* — ἀπιών (G. 279, 4, N.). — νυκτός (G. 179, 1).

6. τοξότας, σφενδονήτας (G. 129, 2 *b*): cf. ἀκοντισταί in § 7, and ὁπλιτῶν and πελταστῶν in § 8.

7. ὡς φίλος ὤν (G. 277, N. 2). — αὐτῶν, i. e. of his men. — ἔπασχον κακῶς (G. 165, N. 1^2). — Κρῆτες: the Cretan τοξόται are mentioned in i. 2. 9 (see note).

Page **77.** — ἢ ὡς (G. 266, 2, N. 1) . . . σφενδονητῶν (G. 171, 1), *they shot too short to reach the* (Persian) *slingers.*

8. διωκτέον (G. 281, 2). — ἐδίωκον has for its subject the antecedent of οἵ.

9. ἐκ πολλοῦ, *with a long start.* — οὐχ οἷόν τε, *not possible* (G. 151, N. 4^2).

10. εἰς τοὔπισθεν (τὸ ὄπισθεν), *behind them*, in the proverbial "Parthian" style. — διώξειαν (G. 233). — ἐπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire.

11. καὶ αὐτός, *even in person.* — οὐδὲν μᾶλλον βλάπτειν, *to do them no more harm* (G. 159, N. 4).

12. ᾐτιῶντο . . . μαρτυροίη: he said ὀρθῶς ᾐτιᾶσθε (G. 243, N. 1), καὶ . . . μαρτυρεῖ. Translate, *he said that they had blamed him rightly, and that the result itself bore witness to them.* — πάσχοντας (G. 280).

13. ἀληθῆ λέγετε, i. e. *you are right* as to what then took place.

14. χάρις: sc. ἔστω. — βλάψαι (G. 266, 1). — μεγάλα (G. 159, N. 2).

15. ὅσον: sc. τοσοῦτον, *from such a distance that* (lit. *through so great a distance as:* G. 161). — οἱ ἐκ χειρὸς βάλλοντες, i. e. hurlers of the javelin. — ἐκ τόξου ῥύματος, *if he had a bow-shot the start of him;* cf. ἐκ πολλοῦ, § 9.

Page **78.** — 16. Ἡμεῖς with μέλλομεν, instead of ἡμῖν following δεῖ (G. 172, N. 2). — τὴν ταχίστην (G. 160, 2). — καὶ διπλάσιον φέρεσθαι (pass.), *fly* (lit. *are carried*) *even twice as far.* — σφενδονῶν (G. 175, 1, N. 1).

17. χειροπληθέσι (G. 131, 1): pred. adj. (G. 142, 3^3), the idea being, *because the stones they use in slinging are of hand-size.* — μολυβδίσιν, *leaden slugs* (G. 188, 1, N. 2).

18. αὐτῶν: poss. gen. dep. on the indir. quest. τίνες . . . σφενδόνας (cf. note on αὐτῶν, iii. 1. 19). — πέπανται (see πάομαι), *have*, cf. κέκτηνται. — τούτῳ, *to any such*, as if τίς had been used instead of τίνες. — αὐτῶν, i. e. the slings (G. 178). — τῷ σφενδονᾶν ἐντεταγμένῳ, *to any one who may have taken the position of slinger.* — ἐθέλοντι, *of his free will* (G. 277, 2). — ἄλλην τινὰ ἀτέλειαν, *some exemption* (e. g. from severer camp-duty) *besides.*

19. τῶν Κλεάρχου: sc. ἵππων (G. 168), i. e. horses not carried away by the cavalry who deserted (see ii. 2. 7). — αἰχμ-αλώτους: composition? — σκευοφόρα, i. e. mules, in place of (ἀντί) the horses now to be taken for cavalry service. — εἰς ἱππέας, *for the use of cavalry.* — τοὺς φεύγοντας, i. e. those mentioned in § 9 and § 10.

20. ἐγένοντο, *were obtained.* — ἐδοκιμάσθησαν, *were accepted.*

CHAPTER IV.

SYNOPSIS: Early the next day they resume the march (1), and just after crossing a dangerous ravine see Mithridates approaching with 5,000 men (2). The enemy pass the ravine, but, when charged upon by the Greeks, retreat precipitately (3, 4). The Greeks mutilate the bodies of the slain (5), and then march on to the deserted city of Larissa, on the Tigris (6–9), from which they proceed to a fortress near Mespĭla (10–12). During the next day's march Tissaphernes makes his appearance with a large body of troops (13). He does not venture an attack (14), and hastily retreats when the newly organized slingers and archers begin to use their weapons (15). He follows, however, close after them (16, 17). The Greeks halt for one day; and on the second proceed through the open country, more or less annoyed by Tissaphernes (18). Finding themselves hampered by the arrangement of the troops in the form of a square, they make a new disposition of the army, and march onward for four days (19–23). On the fifth day they see a royal building, the way to which lies among high hills (24). While descending one of these, they are attacked by the enemy in the rear (25), and are thrown into confusion (26). The same thing occurs on the second hill, but finally they get a portion of their force above the enemy, who then desist (27–29). The Greeks encamp in certain villages (30), where they remain three days, but on the fourth descend into the plain beyond (31). Tissaphernes overtakes them, and they immediately encamp (32). This gives them greatly the advantage (33). At night the enemy retire (34–36); upon which the Greeks decamp, and get so far away that they are not overtaken until the fourth day. The barbarians now have the advantage of an elevated position, under which the Greeks must pass (37); and accordingly Chirisophus orders Xenophon to bring his peltasts to the front. This Xenophon declines to do (38–40), but he proposes that they attempt to gain the summit of the mountain above the enemy, which has been left unprotected (41), and himself makes the attempt with a body of picked men (42, 43). The enemy see the movement, and try to reach the summit before the Greeks (44). There is great shouting in both armies (45); and Xenophon gallantly encourages his men, who finally succeed in reaching the summit before the enemy (46–49).

1. **τῇ ἄλλῃ**, *the next day*, for **τῇ ὑστεραίᾳ**. — **χαράδραν**: the bed of a mountain stream, generally dry, such as are now often used as roads in Greece.

2. **διαβεβηκόσι**, *after they had crossed* (G. 277, 1). — **ἦτησε** (G. 164). — **ὑποσχόμενος . . . παραδώσειν** (G. 203, N. 2): his promise was **ἂν λάβω, παραδώσω** (G. 247): we might have had **εἰ λάβοι**. — **καταφρονήσας**, *having come to despise* (G. 200, N. 5 *b*).

Page **79.** — 3. **ὅσον** (cf. **εἰς**, i. 2. 3, and note), *about:* lit. (*as much*) *as.* — **παρήγγελτο**, *orders had been given.* — **οὓς**: subject of **διώκειν**. — **θαρροῦσι . . . δυνάμεως**, *to pursue boldly, as a sufficient force was to follow* (G. 277, N. 2).

4. **κατειλήφει**: sc. **αὐτούς**. — **ἐσήμηνε**: sc. **ὁ σαλπιγκτής** (G. 134, N. 1 *d*). — **οἷς εἴρητο**, *those who had received orders*, as subject of **ἔθεον** (cf. **οὓς ἔδει διώκειν, κ. τ. λ.** in § 3). — **οἱ δέ** (G. 143, 1, N. 2), i. e. the enemy.

5. **τοῖς βαρβάροις** (G. 184, 3). — **αὐτο-κέλευστοι**: cf. **αὐτό-ματος**, i. 2. 17, and **αὐτό-μολος**, i. 7. 2. — **ὅτι φοβερώτατον ὁρᾶν** (G. 261, 2), *as frightful as possible to behold* (sc. **τὸ ὅραμα**).

7. **Λάρισσα**: an old name (orig. meaning *citadel*) given to several fortified Greek cities and to the citadel of Argos. The Larissa here mentioned is the site of the modern Nimrud, and it was once the S. W. corner of Nineveh. See note on **Μέσπιλα** in § 10. — **τὸ παλαιόν**, *anciently*. — **λιθίνη** (G. 129, 14).

8. **βασιλεύς**, i. e. Cyrus the Great: see note on § 10. — **νεφέλη**: the cloud hiding the sun was an eclipse. — **ἐξέλιπον**: sc. **τὴν πόλιν**; the eclipse being considered an evil omen. — **ἑάλω**: see **ἁλίσκομαι**.

9. **παρά**, *by the side of*: cf. note on i. 2. 13. — **πλέθρου**: see note on i. 2. 5.

Page **80.** — 10. **Μέσπιλα** (opposite Mosul): this is the N. W. corner of the immense city of Nineveh, the once splendid capital of the Assyrian empire. Mespila is about 18 miles above Larissa (see note on § 7), which distance agrees with the length of the city (150 stadia) given by Diodorus (ii. 3). As the breadth was 90 stadia (nearly 11 miles) and the circuit 480 stadia (about 56 miles), Nineveh must have been a collection of towns and palaces not included within a single wall. The Assyrian empire was overthrown by the Medes, with the help of the Babylonians, about 625 B. C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 558 B. C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as a modern geographer's remark that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — **κογχυλιάτου** (nom. **-άτης**): **κόγχη**, Lat. **concha**, *a muscle shell*: cf. Eng. *conch*, *conchology*.

11. **πλίνθινον**: cf. **λιθίνη** in § 7, and the reference. — **Μήδεια**, *Medēa*, wife of Astyages, the last king of Media. — **καταφυγεῖν** (G. 203); cf. **ἑλεῖν** in § 12 (G. 202). — **ἀπώλεσαν . . . ὑπὸ Περσῶν**, *they lost their power* (i. e. were deprived of it) *by the Persians*.

12. **χρόνῳ**, i. e. by length of siege. — **ἐμβροντήτους**, *thunderstruck*, i. e. *stupefied* or *mad* (attonitos), perhaps by fright at a thunderstorm. Cf. § 8.

13. **εἰς** refers to the coming of T. *upon* the course of their day's march. — **οὕς τε . . . ἔχων** (sc. **ἔχων**), *having not only* (**τε**) *the cavalry* (G. 154) *which he himself brought with him*: cf. **ἔχων ἀνέβη**, below. — **τοῦ ἔχοντος**, *who had* (in marriage), in appos. to **Ὀρόντα** (G. 39). — **οὓς . . . βαρβάρους**, *the barbarians whom Cyrus had in his expedition*.

14. τὰς μὲν . . . τὰς δέ (G. 143, 1). — εἶχεν καταστήσας, *stationed and kept in the rear* (of the Greeks). — ἐμβαλεῖν, *to make a direct attack.*

15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — ἀνδρός (G. 171, 1). — οὐδὲ . . . ῥᾴδιον ἦν, i. e. could not well miss if he tried, on account of the dense throng of the enemy.

Page **81.** — 17. Κρησί, construed with χρήσιμα. — χρώμενοι (G. 279, 4, N.). — τοξεύειν (G. 260, 1). — ἄνω ἱέντες, *shooting upwards*, so as to recover the arrows more easily. — μακράν: sc. ὁδόν (G. 161). — ὥστε χρῆσθαι, i. e. *of use.*

18. μεῖον ἔχοντες, *having the worst of it.* — ἀκρο-βολίσει (G. 129, 3; 132, 2): cf. ἀκροβολιζόμενος, below.

19. ἔγνωσαν, *found out* (G. 200, N. 5 *b*). — ἢν συγκύπτῃ τὰ κέρατα (G. 225), *if the wings are ever drawn in* (cf. ὅταν διάσχῃ in § 20). — ὁδοῦ στενωτέρας οὔσης, *because the road is narrower than usual:* this would be likely in the hilly and broken country they were nearing. — ἐκθλίβεσθαι τοὺς ὁπλίτας (G. 261, 1, N. 1), *that the heavy-armed should be squeezed out of their ranks* (sc. ἐξ τῆς τάξεως), subject of ἀνάγκη ἐστίν: the hoplites wore heavy armor, and depended for their effectiveness on the steadiness of the ranks. — πιεζομένους, *crowded together.*

20. τὸ μέσον, *the space between.* — εὐεπίθετον (ἐπι-τίθημι) τοῖς πολεμίοις (G. 185), *easy for the enemy to attack.*

21. ἀνὰ ἑκατὸν ἄνδρας, *of a hundred men each.* — ἄλλους ⟨sc. ἐπέστησαν: see G. 137, N. 4): the λόχος had its divisions of fifty and twenty-five, each with its special officer. — οὗτοι (sc. οἱ λόχοι) would naturally have been subj. of ὑπέμενον, but οἱ λοχαγοί is added to mark those who directed the manœuvre. — παρῆγον ἔξωθεν τῶν κεράτων, *led on* (their companies) *out of the way of* (i. e. *behind*) *the wings*, so as to give the others more room.

22. τὸ μέσον ἀνεξεπίμπλασαν, i. e. *they filled the space left open.* — τὸ διέχον, *the interval.* — κατὰ λόχους, *by companies*, i. e. the four enomoties of each company being in file (probably with a front of five); κατὰ πεντηκοστῦς, i. e. in two files, each having two enomoties (or 50 men), giving an entire front of ten men; and κατ' ἐνωμοτίας, i. e. with all four enomoties in line. The last would give the six companies a front of 24 files (probably 120 men). It will be remembered that these six companies were to fill the space which would be left open by separating the wings when the road permitted. See note on iv. 3. 26.

Page **82.** — 23. ἐν τῷ μέρει, *each in turn.* — φάλαγγος: dep. on που, *if there was need at any part of the line.* — τέτταρας, i. e. four days' march without adventure.

24. βασίλειον, i. e. βασιλεF-ιον (G. 53, 3, N. 1; cf. 129, 12). βασίλειόν τι, *a royal building* or *estate* on the distant slope. — διά, *over.* — ἄσμενοι (G. 138, N. 7).

25. ὡς . . . ἀναβαίνειν, *so as to ascend the next* (G. 266, N. 1). — εἰς τὸ

πρανές, *down hill.* — ὑπὸ μαστίγων, *under the lash*, i. e. scourged to it as slaves: see the account of the Persians at Thermopylae, Herod. vii. 223 (*Selections from Xenophon and Herodotus*, p. 185, § 44).

26. γυμνήτων (G. 175, 2): cf. note on i. 2. 3. — ὄχλῳ, *the crowd*, who were εἴσω τῶν ὅπλων, as distinct from the men in the ranks. See iii. 2. 36, and note.

28. ἀπίοιεν (G. 233). — ἀνήγαγον, *brought up.* — τὸ ὄρος, i. e. the higher hill (§ 24), from which the smaller hills descended (καθῆκον).

29. ὑπέρ, *above.* — πολεμίων: this and the first πολέμιοι refer to the Persians, the second πολέμιοι to the Greeks.

30. τῇ ὁδῷ . . . γηλόφους, i. e. *by the road which led over the hillocks*, as opposed to the course of the πελτασταί along the slope of the higher hill.

Page **83.** — κατὰ τὸ ὄρος ἐπιπαριόντες, *marching to the same point* (ἐπί) *along the slope* (κατὰ τὸ ὄρος) *in the same direction with* (παρά) *the main body.* — τὰς κώμας: see § 24. — ἰατρούς, *nurses*, selected from the soldiers.

31. καὶ ἅμα . . . εἶχον: we should expect ἔχοντες (causal). — ἵπποις (G. 184, 3). — τῷ σατραπεύοντι, *by the acting satrap*, or royal governor (G. 188, 3).

33. πολὺ διέφερον, *they found it very different*, i. e. *much easier:* the more common impers. constr. (which many MSS. and edd. have here) would be πολὺ διέφερεν . . . ὁρμῶντας . . . πορευομένους. — ἐκ χώρας, *from a position;* opposed to πορευομένοι, *on the march.*

35. πονηρόν, *a troublesome* (*wretched*) *thing.* — αὐτοῖς (G. 184, 3, N. 4). — πεποδισμένοι, *hobbled*, praepediti, their feet being tied together by a short cord. — τοῦ μὴ φεύγειν ἕνεκα (G. 262, 2). — δεῖ . . . ἀνδρί: the dat. for the accusative is *very rare* with the infin. after δεῖ, and it is better here (with Rehdantz) to supply τινά (i. e. *a servant*) as subj. of ἐπισάξαι and χαλινῶσαι, and αὐτόν (i. e. *the horseman himself*) as subj. of ἀναβῆναι. The idea is: a Persian horseman must wait to have his horse saddled and bridled, and to put on his own armor, before he can mount. — θορύβου ὄντος: temporal, like νύκτωρ (G. 277, 1).

36. διαγγελλομένους, *passing the word of command.* — ἐκήρυξε: sc. *the herald* (G. 134, N. 1 *d*). — ἀκουόντων, i. e. within hearing of the enemy.

Page **84.** — λύειν is used in a rare (chiefly poetic) sense = λυσιτελεῖν, *to profit, to be expedient:* as in English, *they thought it would not pay.* — αὐτούς and νυκτός belong to both of the following infinitives.

37. ἀπιόντας (G. 280). — καὶ αὐτοί, *themselves too* (G. 145, 1). — ἀκρωνυχίαν, *spur* (lit. *nail-tip*). — ὑφ' ἧν, *along the base of which.* — κατάβασις (see G. 129, 3): cf. ἀνάβασις.

39. ὁ δέ λέγει (G. 143, N. 2). — ἡμῖν (G. 184, 3). — οὐκ ἔστι παρελθεῖν, *there is no getting by.* — εἰ μὴ ἀποκόψομεν (G. 223, N. 1).

40. ἔρημα, *exposed.* — πῶς τις ἀπελᾷ, *how we* (lit. *one*) *shall drive*, etc.

41. ὑπὲρ . . . στρατεύματος, *close above their own* (the Greek) *army.* — ἐγὼ δ' ἐθέλω, *and I volunteer:* ἐγὼ δέ is more emphatic, as σὺ μέν is omitted with μένε.

42. κελεύει δέ οἱ: οἱ as indirect reflexive (G. 79, 1; 144, 2), following συμ-πέμψαι (G. 193).

Page **85.** — **ἀπὸ τοῦ στόματος**, *from the front* (cf. **οὐρᾶς**). — **μακρόν**, *too far.*

43. **ἔλαβε**, i. e. *he* (Ch.) *took* to replace the peltasts. — **τοὺς κατὰ μέσον**: see § 22. — **αὐτῷ**: Xenophon. — **τοὺς τριακοσίους**, i. e. three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. — **οὓς τῶν ἐπιλέκτων** (partitive): by attraction; the simple form would be **τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.**

44. **ἁμιλλᾶσθαι**, *to race* or *vie in speed.*

45. **διακελευομένων**: agreeing with the plural implied in **στρατεύματος** (G. 138, N. 3). — **τῶν ἀμφὶ Τισσαφέρνην**, *Tissaphernes and his men.* — Notice the *chiasmos* in **διακελευομένων τοῖς ἑαυτῶν** and **τοῖς ἑαυτῶν διακελευομένων.**

46. **ἁμιλλᾶσθαι**: see note on § 44. — **τὴν λοιπήν** (sc. **ὁδόν**).

48. **καὶ ὅς**, *and he* (G. 151, N. 3^2). — **ἔχων ἐπορεύετο**, *marched on with it* (the shield). — **θώρακα ἱππικόν**: the horsemen carried no shield, and accordingly wore a heavier breastplate. — **ὑπάγειν**, *to lead on slowly.* — **παριέναι**, *to come up.*

49. **ἀναβάς**, *mounting his horse* (*again*). — **βάσιμα . . . ἄβατα** (sc. **τὰ χωρία**), *passable . . . impassable* (i. e. for a horseman): Krüger makes the construction impersonal, like **ἀδύνατά ἐστιν**, *it is impossible*, for **ἀδύνατόν ἐστιν.** — **φθάνουσι**, *anticipate*, with object **πολεμίους.** — **γενόμενοι** (G. 279, 4).

CHAPTER V.

Synopsis: The barbarians now flee, and the Greeks descend unmolested into the plain (1). In the evening the enemy appear (2), and attempt to fire the villages (3). Xenophon says encouragingly that this shows that the Persians relinquish their claim upon the country, and proposes jestingly that they defend the villages as their own property; but Chirisophus says, also in jest, that they had better fire them (4–6). The generals and captains on assembling are much perplexed about their route (7). A Rhodian proposes that they kill the cattle and make a bridge of the inflated skins across the Tigris (8–11), but the plan is not regarded feasible (12). The next day they march back upon the course they have come (13). The generals and captains hold another council, and question the prisoners about the country (14). They learn something of the roads leading in the four cardinal directions, and in particular of the Cardūchi, a warlike people among the mountains, who do not obey the King (15, 16). The generals conclude to make their way northward through the Carduchi (17), and give orders for the soldiers to be ready to march any time during the night (18).

Page **86.** — 1. **ἄλλην ὁδόν**: cf. i. 2. 20, and note. — **ἀγαθῶν**, i. e. *supplies.*

3. **ἐννούμενοι . . . ἔχοιεν**, *being apprehensive that they might not know*, etc. (G. 215, N. 1). — **εἰ κάοιεν**: sc. the enemy (G. 248, N.). — **λαμβάνοιεν** (G. 244) governs **ἐπιτήδεια**: the direct question would be **πόθεν . . . λαμβάνωμεν;**

4. **ἐκ τῆς βοηθείας**, i. e. *from helping* those who were scattered in plundering (§ 2). — **κατέβη**: from the height (§ 1).

5. **Ὁρᾶτε . . . εἶναι**; *don't you see that they admit the country is now ours?* (G. 280). — **ἃ γὰρ . . . ἀλλοτρίαν**, *for what they stipulated against our doing, when they made the treaty* (cf. ii. 3. 27), *viz., burning the King's territory, (this) they are now themselves (doing, by) burning it as if it were another's*: **μὴ κάειν . . . χώραν** (sc. **ἡμᾶς**) is in apposition with the antecedent of **ἅ**. See i. 9. 21, and note; in both cases a more definite expression (here **κάουσι**) is substituted by *anacoluthon* for a more general one like **ποιοῦσι**.

6. **Οὔκουν ἔμοιγε δοκεῖ**, *I don't think so now.* The reply is mere jest, like the preceding remark of Xenophon.

7. **σκηνάς**, *encampment* (in the village). — **ἔνθεν μὲν . . . ἔνθεν δέ**, *on the one hand . . . on the other.* — **ὁ ποταμός**: the Tigris. — **ὡς μηδέ . . . βάθους** (sc. **τισί**), *so that not even their spears projected when they tried the depth*, i. e. their spears found no bottom (G. 184, 3, N. 4; 266, N. 1). Cf. iii. 2. 22.

Page **87.** — 8. **κατὰ τετρακισχιλίους**, *four thousand at a time.* — **ὧν δέομαι**, *what I require* (G. 172). — **τάλαντον**: cf. note on i. 4. 13.

9. **Ἀσκῶν**: bags of inflated hides are still used in crossing these rivers. — **αἶγας**: derived from **ἀίσσω**, *to leap.* — **ἀποδαρέντα**: see **ἀποδέρω**. — **φυσηθέντα** refers to **δέρματα**, *hides*, implied in **ἃ ἀποδαρέντα**. — **παρέχοι ἄν** (G. 226, 2).

10. **δεσμῶν**, *girths.* — **ὁρμίσας**, *mooring.* — **ἀφείς**, *by letting them down*: this and **ἀρτήσας** (G. 277, 2) are subordinate to **ὁρμίσας**. — **διαγαγών**, *carrying* (the line of floats) *across* the stream. — **ἀμφοτέρωθεν δήσας**, *fastening them to the two banks*, to serve as pontoons, or supports to a floating bridge.

11. **ἕξει τοῦ μὴ καταδῦναι**, *will keep from sinking* (G. 263, 1): for the gen. **τοῦ καταδῦναι**, see G. 174; **μή**, G. 283, 6. An equivalent (though different) construction follows, **ὥστε μὴ ὀλισθάνειν σχήσει**, *will keep you from slipping*, lit. *will keep you so that you shall not slip* (G. 266, 1).

12. **χαρίεν** (G. 129, 15). — **τὸ ἔργον**, *the execution* of the plan (**ἐνθύμημα**). — **οἱ κωλύσοντες**, *men ready to prevent it*: cf. note on ii. 3. 5. — **πολλοὶ ἱππεῖς**: apposition. — **οἳ . . . ἂν ἐπέτρεπον**: sc. **εἰ ἐπεχείρησαν**.

13. **ἐπανεχώρουν εἰς τοὔμπαλιν**, etc., i. e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — **ἢ πρὸς Βαβυλῶνα**, *or towards Babylon*: these words seem to have been originally a marginal note explaining **εἰς τοὔμπαλιν**: **τοὔμπαλιν ἢ** (*than*) **πρὸς Βαβυλῶνα** would mean, *in a direction opposite to that of Babylon*, which is not possible under the circumstances (cf. § 15). — **ἔνθεν** = **ἐξ ἧς** (sc. **τὴν κώμην**), *the village from which.* — **ὅμοιοι ἦσαν θαυμάζειν**, *were like to wonder*, i. e. *seemed amazed*, like **ἐῴκεσαν θαυμάζειν**: the text, however, is very doubtful. — **τρέψονται . . . ἔχοιεν** (G. 243).

14. **ἀμφὶ τὰ ἐπιτήδεια**: cf. Engl. "about his business." — **ἤλεγχον . . . χώραν**, *they examined them as to the whole region on every side* (G. 164).

15. **τῆς ἐπὶ Βαβυλῶνα** (poss. gen.), *on the road towards B.* — **ἥκοιεν** (G. 247). — **θερίζειν, ἐαρίζειν**: in reverse order: the King spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana. — **διαβάντι**, *after crossing* (sc. **τινί**: G. 184, 5): **διαβάντι . . . ἑσπέραν** is used like the other adjective phrases with **ἡ**. — **ὅτι** is repeated for emphasis in the last

clause. — **Καρδούχους**: the people called Kurds, Armenian *Kordukh;* the region is *Kurdistan.*

Page **88.** — 16. **ἀκούειν**, *listen to* or *obey.* — **ἐμβαλεῖν ποτε εἰς αὐτούς**, *once invaded them* (G. 203). — **βασιλικήν** (G. 129, 13 *b*). — **ὁπότε . . . σπείσαιντο, καὶ ἐπιμιγνύναι** (depends on **ἔφασαν**): in the direct form, **ὁπόταν . . . σπείσωνται, καὶ ἐπιμιγνύασι**, *whenever they* (the Kurds) *make a treaty,* etc., *some of them also mingle,* etc.— **σφῶν, ἐκείνων**: sc. **τινάς** (G. 168, N. 2).

17. **ἑκασταχόσε εἰδέναι**, *that they knew the way in every direction.* — **τούτους**: governed by **διελθόντας.** — **ἔφασαν ἥξειν**, *they* (the captives) *said that they* (the Greeks) *would come.* — **εὔπορον . . . πορεύεσθαι**: in the direct form, **εὔπορόν ἐστιν ὅποι ἄν τις ἐθέλῃ πορεύεσθαι**, *it is easy to go whithersoever you wish* (G. 233), the apodosis being general in sense.

18. **ἐπὶ τούτοις**, *thereupon.* — **ὥρας**: part. gen. after **ἡνίκα**, *at whatever time.* — **τὴν ὑπερβολήν**, *the pass:* acc. by anticipation; regularly it would be, *they feared that the mountain-pass might be seized beforehand.* — **ἡνίκ' ἂν . . . παραγγέλλῃ**, i. e. *when the order should be given;* cf. **εἴ τις . . . λυποίη** in ii. 3. 23, and note: this subjunctive might have been changed to the optative (omitting **ἄν**), as **ἐπειδὴ δειπνήσειαν** is changed from **ἐπειδὰν δειπνήσητε.**

BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT THECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1); and review of the situation (2–4). The Greeks cross the plain by night and reach the hills at daybreak (5); and, with Chirisophus in command and Xenophon guarding the rear (6), cross the height in front of them to villages among the mountains, where they find provisions in abundance (7–9). Their rear, however, as they descend into the villages, is attacked by the Carduchi, who, when they encamp, light fires on the hills (10, 11). At daybreak the generals resolve to abandon the captives and superfluous baggage-animals (12, 13); and, when the march begins, see that the order is executed (14). The next day it storms (15); and, the enemy pressing upon them, they march but slowly (16). At one time Chirisophus hurries forward, and, the rest following rapidly without knowing the cause, two soldiers are killed by the enemy (17, 18). When they encamp, Xenophon blames Chirisophus (19); but he replies that he was trying to secure the only known pass through the mountains (20, 21). Xenophon proposes to make guides of two prisoners (22), who are at once asked whether there is any other road. The one who denies this is put to death (23). The other says that there is such a pass (24), but that a certain height must be taken possession of beforehand (25). Volunteers are called for and detailed for this special service (26–28).

1. See note on ii. 1. 1. — ὅσα ἐπολεμήθη: passive of an active constr. ὅσα ἐπολέμησαν (G. 159, N. 2; 198); *to what extent war was made upon the Greeks.*

2. ἔνθα (sc. ἐκεῖσε), *to the place where.* — πάροδος, *way along* the river. — ἐκρέματο: see κρέμαμαι. — πορευτέον εἶναι (dir. πορευτέον ἐστίν: G. 281, 2). This section is a recapitulation of what has been stated in the last chapter.

3. τῶν ἁλισκομένων (G. 171, 2, N. 1), *the captives* taken along the way.

Page **89.** — εἰ διέλθοιεν has for its apodosis the sentence ἐν τῇ Ἀρμενίᾳ . . . περιίασι, including two subordinate protases; it represents ἐὰν διέλθωμεν of the direct discourse, and the four following verbs might, like it, have been changed to the opt. (G. 247). — περιίασι, *will pass round* (G. 200, N. 3 *b*). — ἐλέγετο: the subject is τὰς πηγὰς εἶναι. — ἔστιν οὕτως ἔχον, *it is just so* (G. 28, N. 1).

5. τὴν τελευταίαν φυλακήν: the Greeks divided the night into three watches. — ὅσον . . . διελθεῖν, *enough for crossing the plain in the dark;* ὅσον (sc. τοσοῦτον) takes the infinitive from the idea of *sufficiency* which it implies. — παραγγέλσεως (G. 129, 3), i. e. *the word of command* passed round, not by signal of trumpet. — τὸ ὄρος: cf. iii. 5. 7 and 17.

6. τὸ ἀμφ' αὐτόν, *his own special command:* cf. τὸ ὁπλιτικόν (iv. 8. 18), τὸ ἱππικόν, *the cavalry,* and τὸ Ἑλληνικόν for οἱ Ἕλληνες, *the Greek race.* — μή, *that,* after κίνδυνος. — πορευομένων, *as they went,* gen. abs. — ἐπίσποιτο: see ἐφέπομαι.

7. αἰσθέσθαι (G. 274). — ἔπειτα, i. e. after crossing the hill and descending: cf. § 10. — ἀεί, *regularly,* qualifies ἐφείπετο. — τὸ ὑπερβάλλον, i. e. each detachment in succession followed, as it crossed the height.

8. ἦν λαμβάνειν, *there was an opportunity to take.* — εἴ πως ἐθελήσειαν, *in case the K. should be willing* (G. 226, 4, N. 1; 248, 2): the apod. implied is, *that they might let them through,* or the like. — ὡς . . . χώρας = διὰ τῆς χώρας ὡς φιλίας (sc. οὔσης), i. e. *to let them go through their country as (being) a friendly one:* cf. i. 3. 14, and ii. 3. 27, and notes.

9. ὅτῳ, *whatever* (G. 187; 151, N. 2 *b*): the indefinite rel. ὅστις sometimes has a plural antecedent, when it is itself singular, as here τὰ ἐπιτήδεια. — καλούντων (sc. αὐτῶν), *when they called* (G. 171, 2).

10. τελευταῖοι, σκοταῖοι (cf. G. 129, 12). — διὰ τὸ . . . εἶναι (G. 262, 1).

Page **90.** — ἡμέραν (G. 161). — ἀνάβασις, κατάβασις: cf. παραγγέλσεως in § 5 (with ref.). — ἐξ ἀπροσδοκήτου, ex improviso.

11. ἐκινδύνευσεν ἂν διαφθαρῆναι, *would have risked perishing.* — πολύ, *a great part:* cf. τὸ πολύ, *the greater part,* i. 4. 13. — συνεώρων, i. e. *watched each other's signals.*

12. συνελθοῦσι . . . ἔδοξε, i. e. *they came together and resolved:* cf. δόξαν in § 13. — αἰχμ-άλωτα, *taken in war* (αἰχμή, *a spear,* and ἁλίσκομαι).

13. ἐποίουν: the subject is ὑποζύγια, etc. — ἐπί, *in charge of.* — δόξαν, *having resolved* (G. 278, 2), lit. *it having seemed good:* cf. ἔδοξε, § 12. — ταῦτα is governed by ποιεῖν understood: see, however, *Moods and Tenses,* § 110, 2, N. 2.

14. ὑποστάντες, *halting.* — εἴ τι: translate *whatever.* — τῶν εἰρημένων

(sc. ἀφεῖναι), *of the things ordered* (to be abandoned), or simply, *of the things above mentioned* (see § 12). — οἱ δέ, *and they* (the soldiers). — πλὴν . . . ἔκλεψεν, *unless one smuggled something.* — οἷον . . . γυναικός: we should expect οἷον (*for example*) ἡ παῖδα ἐπιθυμήσας αὐτοῦ, ἡ γυναῖκα (Krüger). — τῶν εὐπρεπῶν is partitive genitive. — τὰ μέν . . . τὰ δέ, *sometimes . . . sometimes.*

16. χωρίων, dim. (G. 129, 8). — ἀναχάζοντες and θαμινά are both poetic words.

Page **91.** — παρήγγελλεν ὑπομένειν, *would send word* (for those in front) *to wait.* — ἐπικέοιντο (G. 233): ἐπικεῖσθαι, *to press upon;* ἐπιτίθεσθαι, *to fall upon.*

17. ὅτε παρεγγυῷτο, *whenever the word was passed.* — πρᾶγμά τι, *some trouble* ahead. — παρελθόντι (sc. τινί).

18. διαμπερὲς τὴν κεφαλήν (sc. τοξευθείς), *shot directly through the head,* lit. *shot in the head directly through* (G. 160, 1).

19. ὥσπερ εἶχεν, *just as he was* (sicut erat). — φεύγοντες ἅμα (G. 277, N. 1). — καλώ τε κἀγαθώ: cf. note on ii. 6. 19. — ἀνελέσθαι, *to take up* for burial, a most sacred duty with the Greeks. The last sentence is in the *direct* discourse.

20. αὕτη is subj., and μία ὁδός pred.: lit. *this which you see is the only way (and) steep* (ὀρθία, sc. οὖσα); αὕτη cannot be taken as an adj. pron. with ὁδός (G. 142, 4). See notes of Krüger and Rehdantz; and cf. iv. 7. 4. — ὄχλον οἵ (G. 151, N. 2). — ἔκβασιν, *way out.*

21. ταῦτ' ἔσπευδον (G. 159, N. 2). — εἴ πως δυναίμην, *in case I should be able;* see note on εἴ πως ἐθελήσειαν in § 8: here an apod. is implied like ἵνα φθάσαιμι. — οὔ . . . ὁδόν, *say there is no other way.* For οὔ φημι, cf. note on i. 2. 26.

22. ὅπερ, i. e. the ambush. — ἀναπεῦσαι: Krüger quotes *Il.* xv. 235, ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. — αὐτοῦ τούτου ἕνεκα (G. 215, Rem.). — ἡγεμόσιν (G. 137, N. 4): supply αὐτοῖς.

23. εἰ εἰδεῖεν, *whether they knew:* the direct question was ἆρ' ἴστε; (G. 243). — οὐκ ἔφη: see note on § 21. — φόβων, *threats.*

Page **92.** — 24. ἐτύγχανε . . . ἐκδεδομένη, i. e. *he happened to have a married daughter there.* — αὐτός emphasizes the subject of ἡγήσεσθαι: *he said he would himself lead* (G. 138, N. 8 *b*). — ὁδόν (G. 159, N. 5): see note on i. 2. 20.

25. δυσ-πάρ-ιτον (εἶμι): cf. ἁμαξ-ιτός, i. 2. 21, and see G. 132, 2. — ὅ: object of προκαταλήψοιτο: *and unless they* (τις) *should first* (πρό) *occupy this* (G. 202, 4; 247); the direct discourse was εἰ μή τις προκαταλήψεται, ἀδύνατον ἔσται (G. 223, N. 1).

26. πελταστάς is in apposition with, and ὁπλιτῶν limits, λοχαγούς. — εἴ τις . . . ἔστιν, *whether there was any one* (ἔστιν might have been εἴη after ἐδόκει). — γενέσθαι, *to show himself:* cf. ἐγένετο (end of § 28). — ὑποστὰς ἐθελοντής, *standing forth as a volunteer:* cf. ὑφίσταται in § 27.

28. ἐρωτῶσιν εἴ τις . . . ἐθέλοι: here ἐθέλει of the direct question becomes opt. after an historic present (G. 200, N. 1; 201, Rem.).

CHAPTER II.

Synopsis: The guide is bound, and arrangements are made for signals and the attack (1). The party starts, and Xenophon proceeds to divert the enemy's attention at the open pass (2), who continue to roll stones down the mountain at the Greeks all night (3, 4). The advance party surprise and kill outposts of the enemy, but make a mistake as to the position of the summit (5, 6). They halt for the night, and at dawn advance against the main enemy, who abandon their position (7). The force of Chirisophus succeeds in ascending the mountain (8); but Xenophon, who takes with the baggage the route of the advance party, is in danger of being cut off (9, 10). He routs the enemy posted on one hill overhanging the road, and they rally on the next (11, 12). Leaving a force on the first hill, he takes the second (13), and a third, and reaches the summit (14–16). A messenger brings word that the Greeks have been driven from the first hill (17). Xenophon proposes a truce to the barbarians (who are now posted on a hill opposite), which they consider; the force of Xenophon in the mean time passing along with the baggage (18, 19). But when he attempts to descend, they roll down stones. His shield-bearer deserts him, but another soldier runs to his support (20, 21). The entire Greek force encamps together again (22). The slain are collected and funeral rites performed (23). The next day the enemy continue to obstruct their progress, harassing them most whenever they are descending hills (24–27). Description of the Carduchian bowmen (28).

1. **οἱ δέ**, i. e. Xenophon and Chirisophus. — **ἐμφαγόντας**, *when they had eaten.* — **συντίθενται**, *agree with them* (i. e. the volunteers). — **τὸ ἄκρον**: cf. **ἄκρον** in iv. 1. 25. — **τοὺς μὲν, αὐτοὶ δέ**, i. e. the volunteers and the officers. — **ἄνω ὄντας**, i. e. *from their position on the height* (G. 204). — **ἰέναι** and **συμβοηθήσειν** denote *later* actions than **φυλάττειν** and **σημαίνειν**; hence perhaps the change in tense (G. 203, N. 2). See note on iv. 6. 20. — **ἔκβασιν**: cf. iv. 1. 20.

2. **ὕδωρ**, *rain.* — **ὅπως . . . τὸν νοῦν**, *that the enemy might have their attention turned to that road.* — **ὅπως ὡς μάλιστα λάθοιεν**, *that they might be, as far as possible, unseen.*

Page **93.** — 3. **ἣν ἔδει . . . ἐκβαίνειν**, i. e. *which they must cross before getting to the ascent.* — **ὁλοιτρόχους**: a poetic word, compounded of **εἴλω** (volvo), *to roll* (cf. **ὅλμος**), and **τρέχω**; probably meaning *rounded by rolling* (i. e. in the water). See Liddell and Scott; and Theocr. xxii. 49, there quoted: **πέτροι ὁλοίτροχοι, οὕστε κυλίνδων χειμάρρους ποταμὸς μεγάλαις περιέξεσε δίναις.** The **χαράδρα** which they were crossing was the dry bed of a winter torrent (**χειμάρρους**), down which the stones were hurled. Such **χαράδραι** are now often the best roads to be found in Greece. — **διεσφενδονῶντο**, *flew in pieces* (lit. *were flung about*, as if from slings): "diffundebantur; cf. **σφενδόνη** = funda." Rehdantz.

4. **εἰ μὴ δύναιντο**: sc. **διαβῆναι** (G. 225). — **κυλινδοῦντες** (G. 279, 1).

5. **ὡς . . . κατέχοντες**, *supposing they held the summit* (cf. n. on i. 1. 11).

6. **οἱ δ' οὐ κατεῖχον**, i. e. they were wrong in so thinking: **οἱ δέ** is irregular in referring to the subj. of the preceding verb (see also G. 143, 1, N. 2). — **μαστός**, *a round hill.* — **αὕτη** (G. 142, 4, N. 1): **οὗτος** may stand between

the article and its noun, provided some qualifying word separates it from the article. — **αὐτόθεν**, *from that spot* (where they were).

7. **ὑπέφαινεν**: cf. note on iii. 2. 1. — **προσελθόντες** (G. 279, 4). — **εὔζωνοι**, *nimble* (*well-girt*): **γάρ** introduces the reason why *only a few* (**ὀλίγοι**) were killed.

8. **ἀν-ίμων**, *drew up* (like buckets from a well): **ἱμάω**, *to draw*; **ἱμάς**, *a thong* or *strap*.

Page **94.** — 9. **ᾗπερ**, *by the same way with*.

10. **ἢ διεζεῦχθαι**, *or else be* (*themselves*) *entirely separated*: the perfect infinitive (G. 202, 2, N. 2) here denotes that the action is *decisive*; cf. **ἐκ-πεπλῆχθαι** in i. 5. 13, and note. — **ἐπορεύθησαν ἄν**: the protasis is implied in the following clause (G. 226, 1). — **ὑποζύγια**: subject of **ἐκβῆναι**, i. e. *there was no other way for the beasts to get through*.

11. **ὀρθίοις τοῖς λόχοις**, i. e. *with the companies marching* (*with intervals between them*) *in narrow parallel columns*: **ὄρθιος** implies that a body of troops has a much greater depth than front, including even single file. See note on iv. 8. 10. — **οὐ κύκλῳ**, i. e. not so as to cut the enemy off. — **εἰ βούλοιντο** (G. 226, 4, N. 1): the apod. is supplied in **ἄφοδον**, i. e. a way by which they *might retreat*.

12. **τέως μέν**, *for some time*. — **ἕκαστος**: in appos. to the omitted subject of **ἐδύναντο**. — **οὐ προσίεντο**, *did not admit*: i. e. they did not let the Greeks get near them, but fled. — **καὶ τοῦτόν τε . . . καί**: see note on i. 2. 18.

13. **Ἐννοήσας μή**, *becoming anxious lest* (the meaning of **ἐννοήσας** being made more definite by the following constr. with **μή**). — **καὶ πάλιν**, *yet again*. — **ἐπιθοῖντο**, for **ἐπιθεῖντο** (G. 122, N. 1; cf. 127, III.): such forms follow the analogy of verbs in **ω**. — **παριοῦσιν**, *as they passed*. — **ἐπὶ πολὺ ἦν**, *stretched out a long way*: cf. i. 8. 8, and note. — **ἅτε . . . πορευόμενα** (G. 277, N. 2 *b*): cf. the Latin construction of quippe with a relative. — **διὰ στενῆς τῆς ὁδοῦ** (G. 142, 3).

14. **ὁ ὑπέρ . . . ἐθελοντῶν** (see § 5): of the three expressions which qualify the attributive partic. **καταληφθείσης** (G. 276, 1), only one stands between **τῆς** and the partic., the others being placed outside of **τῆς . . . φυλακῆς** to avoid complicating that construction.

15. **δείσαντας** (G. 277, 2). — **αὐτούς**: the barbarians. — **πολιορκοῖντο**, from **πόλις** (**πολι-**) and **ἔργω** (**ἔρκος**), is often used, as here, where the force of **πόλις** is forgotten: we even have **πόλιν πολιορκεῖν** (see Crosby's note). — **ἄρα**, *in fact; as it proved*. — **ὀπισθοφύλακας**: cf. § 9, § 13, and § 17.

Page **95.** — 16. **ὑπάγειν**, *advance slowly*. — **προσμίξειαν**, i. e. *might come up*. — **θέσθαι τὰ ὅπλα**: cf. i. 5. 14.

19. **ἐφ' ᾧ**, *on condition that* (G. 267). — **ἐν ᾧ**, *while*, introduces both clauses, **τὸ μὲν . . . οἱ δέ**. — **οἱ ἐκ**: cf. notes on **τῶν παρὰ βασιλέως**, i. 1. 5, and on i. 2. 18. — **συνερρύησαν**: see **συρρέω**.

20. **ἵσταντο**, *were forming*. — **ἤρξαντο**, i. e. the Greeks. — **ἔνθα . . . ἔκειντο**, *where the armed force was stationed* (see § 16): **κεῖσθαι** here is like a passive of **θέσθαι** (used as in § 16); the plur. **ἔκειντο** is exceptional. — **ὑπασπιστής** (G. 129, 2; 16, 1). — **ἀπέλιπεν**, i. e. *got separated from him, left him* (without his shield).

21. **Λουσιεύς**, *of Lusi* (or *Lusia*) in Arcadia (G. 129, 10). — **προβεβλημένος**, *holding out* (his shield) *in front of both* (G. 199, 3).

22. **αὐτοῦ**, *there*. — **ἐν λάκκοις κονιατοῖς**, *in plastered* (or *cemented*) *cisterns*. Suidas (s. v. **λάκκος**) says: "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them: these they called **λάκκοι**."

23. **διεπράξαντο**, *managed*, or *bargained*. — **ἡγεμόνα**: see iv. 1. 22–24. — **ἐκ τῶν δυνατῶν**, i. e. *as well as they could*. — **νομίζεται**: the word **νόμος** "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, *Diss.*, Vol. IV. p. 302, N.

Page **96.** — 24. **εἴη** (G. 233). — **ἐκώλυον**, *tried to hinder* (G. 200, N. 2).

25. **ἀπό-φραξιν**, from **ἀπό** and **φράσσω** (**φραγ-**), found only here and in § 26 (Krüger): force of the suffix? — **τοῖς πρώτοις** (G. 184, 3). — **ἀνωτέρω γίγνεσθαι**, *to get above*.

27. **ἦν ὁπότε**, *sometimes* (G. 152, N. 2): cf. iv. 5. 31. — **αὐτοῖς τοῖς ἀναβᾶσι**, *even to those who had gone up*, i. e. to check them: cf. § 25 and § 26. — **καταβαίνουσιν**: temporal participle. — **ἐγγύθεν φεύγοντες**: the opposite of **ἐκ πολλοῦ φεύγοντας**, iii. 3. 9. Note the distinction of **φεύγειν**, *to flee*, and **ἀποφεύγειν**, *to escape*.

28. **τόξα**: probably *long-bows*, which were drawn by bringing one end to (or near) the ground and *advancing the left foot* (**προβαίνοντες**) *towards that end* (**πρὸς τὸ κάτω τοῦ τόξου**). Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, **τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσὶ, τοῦ δ' ἕλκοντος τὴν νευράν**, *two of them holding the bow, with their feet advanced* (i. e. each with one foot advanced to steady himself), *and the third drawing the string*. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and *bracing themselves* (**ἀντιβάντες**) *with the left foot*. In this passage of the *Anabasis*, there is very slight MS. authority for the common reading **προσβαίνοντες**. — **ἀκοντίοις**: in appos. with **αὐτοῖς** (G. 137, N. 4): the arrows, a yard long, were picked up and used as darts, being fitted with an **ἀγκύλη**, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling.

CHAPTER III.

SYNOPSIS: The Greeks encamp this side of the Centrītes and rest (1, 2). The next morning they see cavalry and infantry across the river, prepared to hinder their entrance into Armenia (3, 4). The Greeks endeavor to cross, but the depth of the water and the missiles of the enemy oblige them to retreat (5, 6). Great numbers of the Carduchi assemble in their rear. They are greatly perplexed; but Xenophon again has a propitious dream, which he tells to Chirisophus (7, 8). The generals offer sacrifice (9). Two young men bring word to Xenophon that they have accidentally discovered a place where the river is easily fordable (10–12). He makes libations and reports to Chirisophus (13), and the soldiers are ordered to get their baggage ready. The generals consult

(14), and the order of march is determined (15). They then proceed with the young men as guides up the river (16). The hostile cavalry advances along the opposite bank. At the crossing, the Greeks throw off their outer garments (17), offer sacrifices, and all sing the paean (18, 19). Chirisophus enters the stream with his men, and Xenophon makes a feint of crossing at the lower ford (20). Chirisophus crosses easily, the enemy flying and abandoning some of their property; but Xenophon is in danger of attack from the Carduchi in his rear. He returns rapidly to the upper crossing, halts under arms, and disposes his men for attack (21–26). The Carduchi advance, and Chirisophus sends aid (27). Xenophon gives directions for a feigned attack (28, 29); and when the Carduchi press forward (30), the Greeks raise the paean and rush upon them and turn them (31), but also themselves retreat rapidly when the trumpet sounds, and cross the river (32). Some of the Greeks are wounded (33, 34).

1. **ηὐλίσθησαν**, *had their quarters:* the word originally means *to pass the night* (or *live*) *in an open court* (**αὐλή**). — **εὖρος** (G. 129, 7; 160, 1). — **ἄσμενοι** (G. 138, N. 7). — **τῶν Καρδούχων** (end of the section) depends on **τῶν ὀρέων.**

2. **πολλά**: as adv. with **μνημονεύοντες**, *talking over, recounting.* — **κακὰ . . . σύμπαντα**, *evils* (so many) *as they did not* (suffer), *even all put together*, etc.

Page **97.** — 4. **Ὀρόντα**: gen. (G. 39[3]), i. e. *troops of Orontas.* — **ὅπλα** (G. 137, N. 4).

5. **ὁδὸς . . . ἄνω**, i. e. *the single road which was visible was* (*one*) *leading up*, etc.: the construction is **ἡ ὁρωμένη ὁδὸς μία** (sc. **οὖσα**) **ἦν ἄγουσα ἄνω.** — **ὥσπερ χειροποίητος** (sc. **οὖσα**), (looking) *as if it had been built.* — **ταύτῃ**, *here*, i. e. opposite to this road.

6. **πειρωμένοις** (sc. **τισίν**), *on trial.* — **οὔτ'** corresponds with **τέ** after **ἐπί.** — **εἰ δὲ μή**, *otherwise*, i. e. if any of them did attempt to carry their arms through the river; cf. note on ii. 2. 1. — **γυμνοί**, *exposed:* plur. since **τις** is collective.

7. **Ἔνθα**, *where.* — **Ἕλλησιν** (G. 184, 4). — **ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι δέ**: notice the emphatic repetition. — **ἐπικεισομένους** (G. 280).

8. **αὐτόμαται**: cf. i. 2. 17, and note. — **περιρρυῆναι**, *fell off* (sc. **ἔδοξαν**): for **αὐτῷ**, see G. 184, 3. — **διαβαίνειν ὁπόσον ἐβούλετο**, *took as long steps as he pleased* (opposed to **δεδέσθαι**): **διαβαίνειν** in this sense was a good omen for *crossing* the river (**διαβαίνειν**); see § 12, § 14, and § 15.

Page **98.** — 9. **ὡς τάχιστα**, *as soon as.* — **ἐπὶ τοῦ πρώτου** (sc. **ἱερείου**), *with the first victim* (G. 191, VI. **2**, 1 *b*).

10. **ἀριστῶντι**, *while eating his lunch:* **ἀριστοποιεῖσθαι** (§ 9), *to prepare lunch.* See also note on i. 10. 17. — **ἐξείη, κ. τ. λ.**: the direct discourse would be: **ἔξεστιν . . . προσελθεῖν, καὶ ἐὰν καθεύδῃ . . . εἰπεῖν, ἐάν . . . ἔχῃ** (G. 225). — **αὐτῷ**: with **προσελθεῖν** (G. 187). — **ἐπεγείραντα εἰπεῖν**, *to wake him and tell.* — **ἔχοι**: sc. **εἰπεῖν.**

11. **καὶ τότε**, *and this time.* — **ὅτι τυγχάνοιεν . . . κατίδοιεν**: the direct discourse was **ἐντυγχάνομεν** (G. 243, N. 1) **. . . καὶ κατείδομεν**: this true imperfect optative is very rare. — **συλλέγοντες** (G. 279, 4). — **παιδίσκας**

diminutive (G. 129, 8): cf. **νεανίσκω** in § 10, which is a diminutive in form only. — **ὥσπερ . . . κατατιθεμένους** (G. 138, N. 2), *apparently putting away bags of clothes.*

12. **δόξαι**: the *oratio obliqua* here changes from the opt. to the infin., as if **ἔφασαν** had already been introduced. — **οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο** (sc. **ἔφασαν δόξαι**), *for* (*they said it appeared to them*) *that neither could the enemy's cavalry come down to the river at this point:* **οὐδέ** (*also . . . not*, or *neither*) implies that *this* ground for thinking it safe to cross the river here (**ἀσφαλὲς διαβῆναι**) is *added* to the proof (in § 11) that there was a ford, which appeared from the old man and his family having crossed here. — **ἐκδύντες** (G. 138, N. 8 *b*), *having stripped:* distinguish the various *circumstances* (G. 277) of the crossing expressed by the three participles and **γυμνοί** (sc. **ὄντες**). — **ὡς νευσόμενοι**, *with the expectation of having to swim* (G. 277, N. 2). — **διαβαίνειν**: imperf. (G. 203, N. 1), representing **διεβαίνομεν**, *we proceeded* (or *attempted*) *to cross;* cf. this with **διαβῆναι** (below) for **διέβημεν**, *we crossed* (*effected the crossing*). — **πρόσθεν . . . πρὶν βρέξαι** (G. 274): for the use of **πρόσθεν**, see *Moods and Tenses*, § 106, N. 4. Cf. iii. 1. 16.

13. **τοῖς νεανίσκοις ἐγχεῖν** (sc. **οἶνον**), *to pour out* (lit. *pour in*) *wine for the young men:* the indefinite subjects of **ἐγχεῖν** and **εὔχεσθαι** are easily supplied. — **φήνασι** (G. 96). — **ὀνείρατα** (see § 8): the plural seems to indicate the several points of the dream. — **πόρον**: referring to **διαβαίνειν** in § 8. — **καὶ τὰ λοιπὰ ἀγαθά**, *also the other blessings* (which had not been portended in the dream). — **ἐπιτελέσαι**: depending on **εὔχεσθαι**.

14. **ὅπως ἂν διαβαῖεν**: indirect question, representing **πῶς ἂν διαβαῖμεν;** (G. 245). **ὅπως** (without **ἄν**) introduces **νικῷεν** and **πάσχοιεν**, the direct questions here being **πῶς νικῶμεν;** and **πῶς μηδὲν πάσχωμεν;** (G. 244, first example). If **ἄν** belonged to **πάσχοιεν**, we should have **οὐδέν**.

Page **99.** — 17. **ἀντιπαρῆεσαν**, *went along over against them*, i. e. on the other bank. — **κατὰ . . . ὄχθας**, *at the ford and where the* (*opposite*) *high banks were* (cf. § 11). — **στεφανωσάμενος**, *putting on a wreath*, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see Plutarch's *Lycurg.* 22). — **ἀποδύς**, *throwing off* (probably) his outer garment: **ἐκδύντες** (§ 12), acc. to Rehdantz, means *undressing themselves* entirely. — **παρήγγελλε**, *gave the word*, i. e. to do the same. — **ὀρθίους**: see iv. 2. 11, and note.

18. **εἰς τὸν ποταμόν**, i. e. so that the blood ran into the river.

19. **ἀνηλάλαζον**, *raised the war-cry*, properly *shouted* ALALA: the **ὀλολυγή** was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

20. **ἐπὶ τὸν πόρον**: see § 3 and § 5. — **ἔκβασιν**, *passage out* (from the river). — **προσποιούμενος**, *feigning:* he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chirisophus." Grote.

21. ὡς . . . ἔκβασιν, *with the appearance of hastening to the road which led up from the river:* ἔκβασιν, as a verbal noun, takes ἄνω and the gen. as if it were ἐκβαίνω. Cf. κατὰ τὴν ἔκβασιν in § 20, ἐκβαίνειν in § 3, and ἐξέβαινεν in § 23. — ἔτεινον, *they pushed on.*

22. ἐβόων μὴ ἀπολείπεσθαι, *they called to them* (exhorting them) *not to be left behind.* — συνεκβαίνειν: σύν governs τοῖς πολεμίοις understood.

23. κατὰ . . . ποταμόν, *by* (*over*) *the bluffs which reached to the river* (cf. § 11).

Page **100.** — 24. καταβαίνοντες (G. 280, N. 1).

26. ἀκμὴν διέβαινε, *were just crossing:* with the adverbial accus. ἀκμήν (G. 160, 2), *just at the point*, cf. τέλος in i. 10. 13, and the common use of ἀρχήν, *at first.* — ἀντία . . . ἔθετο, *formed his line facing them:* cf. note on i. 5. 14. — κατ' ἐνωμοτίας, *by enomoties*, i. e. with the four ἐνωμοτίαι (each of 25 men) arranged *in line*, probably in five ranks. The enomoties had been in column, and they were now to be brought into line by moving παρ' ἀσπίδα, i. e. *to the left*, lit. *by the shield* (the shield being carried on the left side). See notes on iii. 4. 21 and 22; and on ἐπὶ δόρυ in § 29 (below). — ἐπὶ φάλαγγος, *so as to form a phalanx*, or *line of battle.* — οὐραγούς, *rear-leaders.*

27. τοῦ ὄχλου ψιλουμένους (G. 174), *left by the crowd* (*of camp-followers*, etc.). — παραγγέλλῃ: sc. ὁ Ξενοφῶν.

28. ἰδὼν . . . διαβαίνοντας, *when X. saw them* (*on the point of*) *crossing* (to aid him). — αὐτοί, (they) *themselves*, i. e. Xenophon and his men. — ἔνθεν καὶ ἔνθεν σφῶν, *on both sides of them.* — διηγκυλωμένους, *with hand on the thong* (ἀγκύλη). — ἐπιβεβλημένους (middle), *with arrow on the string* (sc. τὰ τοξεύματα ἐπὶ ταῖς νευραῖς): cf. v. 2. 12, ἐπιβεβλῆσθαι ἐπὶ ταῖς νευραῖς. — πρόσω τοῦ ποταμοῦ, *far into the river* (G. 168).

29. ψοφῇ, *ring* with the thump of the stone.

Page **101.** — σημήνῃ τὸ πολεμικόν, *signal the charge* (to deceive the enemy). See § 32. — ἀναστρέψαντας ἐπὶ δόρυ, *facing about to the right*, belongs to the subjects of both ἡγεῖσθαι and θεῖν, as is shown by its position: with ἐπὶ δόρυ, *towards the spear* (the spear being carried in the right hand), cf. παρ' ἀσπίδα in § 26. — ὡς (G. 266, N. 1). — ὅτι . . . γένηται: *oratio obliqua*, as if εἶπεν had preceded instead of παρήγγειλεν. The direct form would be ἄριστος ἔσται, ὃς ἂν . . . γένηται (G. 247, N. 1).

31. ὡς . . . ἱκανῶς, *well enough for mountain regions:* cf. ut temporibus illis, *for those days* (Cic.).

32. σημαίνει (sc. τὸ πολεμικόν): cf. § 29. The Greeks had been ordered to *retire* at this signal. — τἀναντία is cognate accus. with στρέψαντες.

33. αἰσθόμενοι, *perceiving* that the Greeks were crossing. — καὶ . . . Ἑλλήνων, *even when the Greeks were across the river.* — φεύγοντες (G. 280, N. 1).

34. οἱ ὑπαντήσαντες, *those who had come to the relief* (see § 27 and § 28). — προσωτέρω τοῦ καιροῦ, i. e. *further than they should have gone.*

CHAPTER IV.

SYNOPSIS: The Greeks proceed through Armenia (1), and come to a village containing a palace of the satrap (2). Beyond this they pass the sources of the Tigris and reach the river Telebŏas (3). Tiribazus, the governor (4), proposes through an interpreter a treaty of peace, to which they agree (5, 6). They then proceed for three days, followed by Tiribazus, and come to a palace and villages (7), where they halt, on account of a snow-storm, and quarter themselves (8). Provisions are found in abundance; but word is brought that there is an army at hand (9), and the troops are again brought together (10). Encamping thus under arms for the night, another heavy snow falls (11–13), and the soldiers are again quartered in the villages (14). Democrates is sent out to reconnoitre (15), and returns with a captive (16), who says that he was out foraging (17), and that the army belongs to Tiribazus, who is preparing to attack the Greeks in their passage over the mountain (18). The generals leave a guard behind, and with the captured man as guide (19) discover the enemy's camp and attack it (20), when the barbarians flee. Twenty horses and the satrap's tent are captured (21). The Greeks return to their own camp (22).

1. **πεδίον ἅπαν,** *a perfectly level country:* for the case of **πεδίον** and **γηλόφους,** see notes on i. 2. 20, and ii. 5. 18.

2. **εἰς ἣν κώμην,** for **ἡ κώμη εἰς ἣν** (G. 154), &c. — **τύρσεις**: cf. Lat. turris, Eng. *turret, tower.*

3. **ὑπερῆλθον τὰς πηγάς, κ. τ. λ.**: here they crossed the mountain range which is the watershed between the Tigris and the Euphrates; the Teleboas (generally supposed to be the present *Kura-su*) flows into the Euphrates. "After the river Teleboas, there seems no one point in the marsh which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." Grote.

Page **102.** — 4. **ὕπαρχος**: cf. i. 2. 20, and note. — **ἀνέβαλλεν = ἀνεβίβαζεν,** *helped to mount.*

5. **τοῖς ἄρχουσι** (G. 186). — **εἰς ἐπήκοον**: cf. iii. 3. 1.

6. **ἐφ' ᾧ** G. (267). — **αὐτός** (G. 138, N. 8). — **μήτε . . . μήτε . . . τε**: cf. note on ii. 2. 8. — **ὅσων δέοιντο** (G. 247): in direct form, **ὅσων ἂν δέησθε.**

8. **χιὼν πολλή**: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December. — **ἕωθεν,** *in the morning;* lit. *from daybreak:* the opposite point of view is found in **εἰς ἕω,** i. 7. 1, and **εἰς ἑσπέραν,** iii. 1. 3 (see notes).

9. **ἱερεῖα,** *cattle for slaughter* (orig. *for sacrifice,* here *for food*). — **τῶν ἀποσκεδαννυμένων τινές,** *certain of the stragglers.* — **κατίδοιεν, φαίνοιτο**: in direct discourse, **κατείδομεν** and **φαίνεται.**

10. **συναγαγεῖν**: subj. of **ἀσφαλὲς εἶναι** (without **οὐκ**), i. e. they thought *that safety required them to collect the army again.* — **ἐδόκει διαιθριάζειν,** *it seemed to be clearing up* (G. 134, N. 1 *c*): originally **τὸν Δία** was understood.

Page **103.** — 11. **ἀλεεινόν** (G. 138, N. 2 *c*). — **ὅτῳ μὴ παραρρυείη**: see **παραρρέω**; i. e. the snow kept all warm *from whom it did not fall off*.

12. **ἐτόλμησε**, *undertook, had the courage*. — **γυμνός**, i. e. *without his mantle* (**ἱμάτιον**): cf. i. 10. 3, and note. — **ἀφελόμενος** (sc. **τὰ ξύλα**), i. e. *taking the work away* from Xenophon.

13. **ἀμυγδάλινον ἐκ τῶν πικρῶν** (sc. **χρῖμα**): for **ἐκ τῶν πικρῶν ἀμυγδαλῶν**. — **τερεβίνθινον**, of the *terebinth* or *turpentine-tree*. — **μύρον**, *fragrant oil*, probably used as a perfume; while the various kinds of **χρῖμα** were applied to increase the suppleness of the limbs and as protection against cold.

14. **εἰς στέγας**, *under shelter* (from the weather), is not a repetition of **εἰς τὰς κώμας**, which implies that they returned to *the same* villages which they had left (§§ 8–10). — **ὑπὸ τῆς αἰθρίας**, *under the open sky*; sub dio, sub Iove: connect with **κακῶς σκηνοῦντες**, *by camping ill*.

15. **Τημνίτην** (a doubtful name): probably *a man from Temnus* (in Aeolis). — **τὰ πυρά**: see § 9. — **τὰ μὴ ὄντα**, i. e. *whatever were not facts*, equivalent to a relative clause with indefinite antecedent, **ἃ μὴ ἦν** or **εἴ τινα μὴ ἦν** (G. 283, 4). — **ὡς οὐκ ὄντα**, i. e. he reported such things *as not being facts*, and would have said **οὐκ ἔστιν**.

16. **Πορευθείς**, i. e. *on his return*. — **οὐκ ἔφη ἰδεῖν**, *said that he had not seen*: cf. notes on i. 2. 26, and i. 3. 1. — **σάγαριν** (a Persian word), *a battle-axe*. — **Ἀμαζόνες**, i. e. in pictures and statues, with which the Greeks were familiar.

17. **τὸ ποδαπὸς εἴη**, i. e. *the question* **ποδαπὸς εἶ**; the expression is accusative with the passive **ἐρωτώμενος** (G. 197, 1, N. 2). — **Πέρσης** (G. 138, N. 8 *b*). — **τὸ στράτευμα**: by *anticipation* one of the objects of **ἠρώτων** instead of being subject of **εἴη**. The accusative of the *thing* after verbs of *asking* (G. 164) may denote that *about which* any one is questioned, as well as that *for which* he is asked.

18. **παρεσκευάσθαι**: why perfect? — **ὡς** belongs to **ἐπιθησόμενον** (G. 277, N. 2). — **ὑπερβολῇ**: cf. **ὑπερέβαλλον** in § 20. — **μοναχῇ**, *alone*, lit. *in a single way*: cf. **διχῇ**, *in two ways*. — **ἐνταῦθα**: repeating **ἐπὶ τῇ ὑπερβολῇ**, **κ. τ. λ.**

Page **104.** — 21. **οἱ** before **ἀρτοκόποι** belongs to **φάσκοντες**.

22. **ἐπίθεσις** (force of the suffix?), i. e. some *attack* from Tiribazus.

CHAPTER V.

Synopsis: The next day the Greeks pass the height where Tiribazus intended to attack them (1), and three days later cross the Euphrates (2). The third day after this a bitter wind blows from the north (3), which abates when they offer sacrifice. Many perish (4). The first who encamp build fires, which they share with those coming up late in return for food (5, 6). The next day the Greeks march on through the snow, and many suffer from bulimy (7, 8). Chirisophus comes to a village (9, 10), where he encamps with the van (11). The enemy harass the rear of the army, and some of the soldiers, being disabled and left behind, give up in despair (12–15). Xenophon tries to urge them forward (16);

but, failing in this, proceeds to terrify the enemy, who flee when attacked by the rear-guard (17, 18). He leaves those that are disabled with promises of relief on the next day, and going on finds nearly the whole army encamped in the snow without guards (19, 20). He himself encamps there, and at daybreak sends men to rouse the disabled (21). Communication is opened with Chirisophus (22), and the army is quartered in the surrounding villages (23). Description of the village assigned to Xenophon (24–27). He gets on friendly terms with its head man (28, 29), and the next day takes him to Chirisophus, visiting on the way the troops, whom he finds feasting and drinking (30–32). The two generals question the chief at length (33, 34). Xenophon returns with him to his own village, and appropriates the colts found there to the use of himself and the others (35, 36).

1. **ὅπῃ δύναιντο** (G. 247): in the direct form **ὅπῃ ἂν δυνώμεθα.** See note on the similar construction with **ὅτι** or **ὡς** in i. 1. 6.

2. **Εὐφράτην**: this was the eastern branch, now called "Murad-su."

3. **διὰ . . . πεδίου**: we should say, *over a plain and through deep snow.* — **παρασάγγας πέντε** (vulg. **πεντεκαίδεκα**): as a march of 15 parasangs (52 miles) seems incredible under the circumstances, many editors omit **πεντεκαι-**, leaving **δέκα. πέντε** is adopted here on the authority of one MS. — **τρίτος** (sc. **σταθμός**). — **ἀποκάων**, *blasting* (here with cold): cf. Lat. uro.

4. **εἶπε σφαγιάσασθαι**, *bade them sacrifice; ἔφη σφαγιάσασθαι* would mean, *he said that he had sacrificed* (G. 260, 2, N. 1): **εἶπον** with the infinitive has the force of a verb of *commanding* (G. 202). — **σφαγιάζεται** (middle): sc. **ὁ μάντις**; or the verb may be passive and impersonal.

Page **105.** — 5. **διεγένοντο . . . κάοντες**, i. e. *they got through the night by keeping up a fire of wood* (cf. i. 10. 19: **ταύτην . . . διεγένοντο**). — **εἰ μὴ μεταδοῖεν** (G. 225). — **πυρούς**: the genitive commonly follows **μεταδίδωμι** (G. 170, 2), denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like **μέρος** after such verbs can be only in the accusative. — **ἄλλο τι εἴ τι**: **ἄλλο τι** being one of the objects of **μεταδοῖεν**, the common expression **εἴ τι ἄλλο** (cf. i. 5. 1) would have been ambiguous here after **εἰ μὴ μεταδοῖεν.**

6. **ἔνθα δή**, *thereupon;* but **ἔνθα δέ**, *and where.* — **ἔστε ἐπί**, *clear down to:* so **ἄχρι** and **μέχρι** can be used to emphasize **εἰς** or **ἐπί.**

7. **ἐβουλιμίασαν** (G. 130): from **βου-λῖμία** (**βοῦς** and **λιμός**), *ox-hunger, bulimy*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness.* — **καταλαμβάνων τοὺς πίπτοντας**, *coming upon those who fell by the way* (i. e. in consequence of hunger-faintness).

8. **διδόντας**, *as givers*, i. e. to distribute the food: we should expect **δώσοντας** to express the purpose. See *Moods and Tenses*, § 109, 5^3.

9. **ὑδροφορούσας ἐκ τῆς κώμης**, i. e. *who came from the village to fetch water;* the village-fountain being outside the wall. — **ἐρύματος**, *fortification* (**ἐρύομαι**, *to defend*).

10. **πορεύονται, εἴη, ἀπέχει**: all three verbs might have been opt. or all indic. (G. 243), and there is good MS. authority for **πορεύοιντο** and **ἀπέχοι.** **ὅσον**, *about:* cf. i. 2. 3, and note.

11. ἐδυνήθησαν, *were (still) able-bodied;* or it may mean, *were able to reach the village*, as opposed to οἱ μὴ δυνάμενοι ἐπιτελέσαι τὴν ὁδόν, below. But see τὰ μὴ δυνάμενα in § 12.

Page **106.** — 12. διεφθαρμένοι . . . τοὺς ὀφθαλμούς, *with their eyes blinded by the snow:* the acc. is retained from the (possible) active constr. διαφθείρειν τοὺς ὀφθαλμοὺς αὐτοῖς, *to blind their eyes for them* (G. 197, 1, N. 2); τοὺς δακτύλους is in the same construction after ἀποσεσηπότες, which is passive in sense, *having lost their toes by mortification.* Cf. note on ii. 6. 1.

13. ἐπικούρημα τῆς χιόνος, *help* (or *protection*) *against the snow:* χιόνος is objective genitive, as we might say ἐπικουρεῖν χιόνα, like ἐπικουρεῖν χειμῶνα, *to keep off winter* (see v. 8. 25): so in Lat. defendere frigus. On the other hand, τῶν ποδῶν ἐπικούρημα (below) gives the more common use of the objective genitive, *help to the feet.* — ἐπορεύετο (G. 225, N. 1): there is good authority for the more regular πορεύοιτο (like κινοῖτο, ἔχοι, and ὑπολύοιτο). — εἰς τὴν νύκτα ὑπολύοιτο, *took off his shoes for the night;* opposed to ὑποδεδεμένοι ἐκοιμῶντο (§ 14), *slept with their shoes on:* δέω and λύω refer to *tying* and *untying* the leather straps (ἱμάντες).

14. ὅσοι: the antecedent would be a genitive dependent on πόδας. — περιεπήγνυντο, *froze on* (their feet). — ἦσαν καρβάτιναι, (*their shoes*) *were brogues:* Hesychius calls them ἀγροικικὸν ὑπόδημα μονόδερμον. — νεοδάρτων (νέος and δέρω). — βοῶν, *ox-hides:* cf. ἐλέφας, both *elephant* and *ivory.*

15. ἐκλελοιπέναι (G. 109, 2), *was wanting.* — τετήκει (G. 101, 2, N. 2). — ἀτμίζουσα ἐν νάπῃ, *steaming in a dell.* — οὐκ ἔφασαν πορεύεσθαι, i. e. *said they were going no further;* see notes on i. 2. 26, and i. 3. 7.

16. ὀπισθοφύλακας (without τούς), *some of the rear-guard.* — πάσῃ τέχνῃ καὶ μηχανῇ, *by every art and device.* — τελευτῶν, *finally.* — "So greatly was the army disorganized by wretchedness, that we hear of one case in which a soldier, ordered to carry a disabled comrade, disobeyed the order, and was about to bury him alive." Grote. This story came out afterwards, when the charge was made against Xenophon that he had flogged his men (see v. 8. 8 – 11), which he did in a few cases. — δύνασθαι ἄν: sc. ἔφασαν (G. 211).

17. εἴ τις δύναιτο, *if they could:* cf. note on ii. 3. 23. — οἱ δέ (G. 143, 1, N. 2): cf. note on i. 9. 6. — ἀμφὶ . . . διαφερόμενοι, *quarrelling about what they had*, i. e. their booty (G. 153, N. 1): see § 12, ἀλλήλοις . . . αὐτῶν.

18. ὅσον ἐδύναντο μέγιστον, i. e. *as loud a shout as they could* (G. 159, N. 2). — ἦκαν ἑαυτούς, *threw themselves:* they rushed down into the dell over the snow-banks. — οὐδεὶς . . . ἐφθέγξατο, i. e. *not a sound was heard from them afterwards.*

Page **107.** — 19. ἐπ' αὐτούς, i. e. *to get them.* — ἐγκεκαλυμμένοις, *wrapped up.* — ἀνίστασαν, *tried to make them get up.* — ὅτι . . . ὑποχωροῖεν, *that those before them* (*on the road*) *did not make way for them:* they said οὐχ ὑποχωροῦσιν.

20. ὅλον τὸ στράτευμα, i. e. what seemed to be the whole army; but Chirisophus with the van was already quartered in the village (§§ 9 – 11).

22. **τῶν ἐκ τῆς κώμης** (G. 168, N. 2; 170, 1): cf. note on i. 1. 5. — **σκεψομένους** agrees with **τινάς** implied with **τῶν**. — **κομίζειν** (G. 265).

24. **πώλους**: cf. Lat. pullus; Eng. *foal*. — **ἑπτακαίδεκα**: this number is too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — **ἐνάτην ἡμέραν** (G. 161, N.), *eight days before*.

25. **κατάγειοι**, *underground*: the description is said to correspond with the dwellings found in the Armenian highlands at the present day. "The descent by wells is now rare, but is still to be met with; but in exposed and elevated situations, the houses are uniformly semi-subterraneous, and entered by as small an aperture as possible, to prevent the cold getting in." Ainsworth, quoted by Watson. — **τὸ μὲν στόμα ὥσπερ φρέατος** (sc. **ὄν**), i. e. *the mouth* (or *entrance*) *being like that of a well*, that is, *narrow* (opposed to **εὐρεῖαι**): **στόμα** is in partitive apposition (G. 137, N. 2) with **οἰκίαι**; but in the clause with **δέ** the construction changes, and we have **κάτω** (*below*) **δ' εὐρεῖαι** for **τὰ δὲ κάτω εὐρέα** (sc. **ὄντα**).

Page **108.** — 26. **οἶνος κρίθινος**, *barley-wine*, i. e. *beer*. — **κρατῆρσιν**, *large bowls*, like the Greek mixing-vessels. — **ἰσοχειλεῖς**, *floating on the top*, lit. *on a level with the brim* (**ἴσος**, *equal*, and **χεῖλος**, *lip*). — **κάλαμοι**, *straws*, without *joints* (**γόνατα**): with **γόνυ** cf. Lat. genu, Eng. *knee*.

27. **ἔδει μύζειν**, *he had to suck*: **ἔδει** has here none of its common force of an apodosis (G. 222, N. 2). — **ὁπότε διψῴη** (G. 233). — **ἄκρατος**, *strong*, lit. *unmixed* (**α** *priv.* and **κεράννυμι**). — **συμμαθόντι**, *to one used to it* (G. 184, 5).

28. **οὔτε στερήσοιτο . . . ἀπίασιν**: the direct discourse would be **οὔτε στερήσῃ . . . τήν τε οἰκίαν σου ἀντεμπλήσαντες . . . ἄπιμεν. στερήσοιτο** is middle, with passive meaning. — **ἀντεμπλήσαντες**, *filling in recompense*. — **ἢν ἀγαθόν τι . . . φαίνηται**, *if he should appear to have given them good guidance* (G. 159, N. 2). — **ἕστ'**, *until* (G. 239, 2).

29. **ἐν πᾶσιν ἀφθόνοις**, *amid an abundance of everything*: **ἄ-φθονος** = *without stint*. — **ἐν ὀφθαλμοῖς**, *in sight*, i. e. *keeping an eye on them*.

30. **ἀφίεσαν**, i. e. the soldiers quartered in the villages *never let them go until*, etc. — **παραθεῖεν** (G. 240, 1 and 2).

31. **οὐκ . . . οὐ**, *and everywhere*.

32. **φιλοφρονούμενός τῳ**, *with friendly feelings towards any one*. — **προπιεῖν**, *to drink* (*his*) *health*. — **εἷλκεν**, *he would draw him*. — **ἔνθεν . . . βοῦν**, *whence he had to drink stooping, sucking like an ox*: we should expect **βοῦς** (sc. **πίνει**); **βοῦν** is attracted into the case of the subj. of **πίνειν**, as if the construction were **ὥσπερ δεῖ βοῦν πίνειν**.

Page **109.** — 33. **βαρβαρικαῖς**, *foreign, outlandish*. — **ὥσπερ ἐνεοῖς**, *as if deaf and dumb*; i. e. by signs, as they could not understand Greek.

34. **οἱ ἵπποι**: the breed of horses in this region is still celebrated. — **δασμός** (G. 137, N. 4). — **Χάλυβας**: the people and the country have the same name: cf. **Δελφοί**. — **ᾗ εἴη**: indirect question for **πῇ ἐστιν ἡ ὁδός**;

35. **πρὸς . . . οἰκέτας**, *to his family* (i. e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): for **οἰκέτης**, see note on ii. 3. 15. The reflexive **ἑαυτοῦ** here refers to the object, not the subj., of the sentence, **αὐτόν** being in a prominent position (G. 146, N. 1). —

εἰλήφει, i. e. at the time mentioned in iii. 3. 19; but cf. iv. 4. 21. — παλαίτερον (sc. ὄντα), *when he was rather old*, belongs to εἰλήφει. — ἀναθρέψαντι καταθῦσαι, i. e. *to fat him up and sacrifice him* (G. 265). — τῶν πώλων (sc. τινά).

CHAPTER VI.

Synopsis: On the eighth day Chirisophus takes charge of the guide (1), who, after conducting them for three days (2), runs away within the night (3). The Greeks proceed to the river Phasis (4), but two days later find their way barred at a mountain pass by the Chalybes, Taochi, and Phasiani (5). Chirisophus halts and orders the forces into line (6). He calls the generals and captains together, and proposes a council to decide upon their course (7, 8). Cleanor wishes to move at once openly upon the enemy (9), but the more cautious Xenophon proposes that they attempt to seize an unguarded point of the mountain, stealing their way to it in the night (10–13). The word "stealing" is the occasion for a jest between himself and Chirisophus, and each exhorts the other to give proof of the soundness of his early education (14–16). Xenophon declares his readiness to undertake the enterprise (17) and predicts success (18), but Chirisophus proposes that others shall go (19). Three of the commanders accordingly volunteer, and arrange to light signal fires when they reach the top (20). Chirisophus makes a feint of leading the army against the enemy (21). When night comes on the detailed detachment goes forward and gets possession of the hill (22), and at daybreak proceeds along the heights, Chirisophus advancing in front (23). An engagement takes place and the enemy are defeated (24–26). The Greeks sacrifice and erect a trophy, and then go down into the plain beyond, where they find plenty of provisions (27).

1. τὸν μὲν ἡγεμόνα παραδίδωσι, *he gives him* (i. e. τὸν κωμάρχην) *as a guide.* — τοὺς . . . κωμάρχῃ (G. 184, 3, N. 4), i. e. *he leaves the chief's family behind* in their village. — Ἀμφιπολίτῃ: cf. i. 10. 7. — ὅπως . . . ἀπίοι: the thought of Xen. was ὅπως, εἰ καλῶς ἡγήσεται (sc. ὁ κωμάρχης), . . . ἀπίῃ (G. 202, 4; 248, N.).

2. αὐτοῖς: cf. ii. 2. 8, and note. — λελυμένος: cf. iv. 2. 1, τὸν ἡγεμόνα δήσαντες.

Page **110.** — οὐκ εἶεν (sc. κώμαι). — ἔδησε δ' οὔ (G. 29, N. 1): this is added to account for the guide's escape, not to show the kindness of Chirisophus.

3. ἀποδρὰς ᾤχετο (G. 279, 4, N.). — ἀμέλεια, *neglect*, i. e. in letting the guide escape. — ἐχρῆτο: cf. ii. 5. 11, and note.

4. Φᾶσιν: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

5. ἐπὶ τῇ . . . ὑπερβολῇ, *on the pass leading over to the plain*: cf. iv. 4. 18.

6. κατὰ κέρας ἄγων, *leading* (*his men*) *in column* (partic. of manner). — παράγειν, *to lead along, to bring into line*; the movement by which soldie were brought into *line of battle* (φάλαγξ) from a column.

7. ὅπως ἀγωνιούμεθα, an object clause (G. 217) : compare ὅπως γένοιτο (§ 6), which is a final clause (G. 216, 1).

9. προσγενέσθαι (following εἰκός), *will join them* (G. 203, N. 2). In *Cyrop.* v. 3. 30, we have οὐδένα εἰκὸς βουλήσεσθαι. See *Moods and Tenses*, § 27, N. 3, and references.

10. ὅπως μαχούμεθα is in appos. with τοῦτο (G. 215, Rem.), and is the regular form of the object clause ; but ὅπως λάβωμεν . . . ἀποβάλωμεν (in appos. with τοῦτο below) is the less common form (G. 217, N. 1). — τραῦμα (Dor. and Ion. τρῶμα) : from τιτρώσκω (τρο-) ; cf. G. 129, 4 ; 128, 3, N. 4.

Page **111.** — 11. τὸ ὄρος . . . τὸ ὁρώμενον (G. 142, 2), *that part of the mountain which is visible ;* unusually emphatic position of τὸ ὁρώμενον. — ἐφ' : ἐπί here denotes *extent.* — οὐδαμοῦ . . . ἀλλ' ἤ, *nowhere else than :* ἀλλ' ἤ for ἄλλο ἤ, *other than, except*, has but one accent, so that ἀλλ' looks like the elided form of ἀλλά. — ὄρους τι, *some part of the mountain.* — κλέψαι λαθόντας, *to surprise by stealth :* here the idea of κλέψαι, *to take (like a thief)*, is more prominent than it would be in the more common and nearly equivalent idiom κλέψαντας λαθεῖν (G. 279, 4). The same is true of ἁρπάσαι φθάσαντας, *to seize in advance*, compared with ἁρπάσαντας φθάσαι, *to be beforehand in seizing.*

12. ὄρθιον ἰέναι, *to march up hill ;* ὁμαλὲς (ἰέναι), *to march over level ground* (G. 159, N. 5) : cf. note on i. 2. 20. — ἔνθεν καὶ ἔνθεν, *on both sides of us.* — τὰ πρὸ ποδῶν, i. e. *what is immediately before him.* — μεθ' ἡμέραν, *by day ;* lit. *after (the coming of) day* (G. 191, VI. 3, 3 *b*). — τοῖς ποσίν : to be taken with τραχεῖα (G. 185). — ἰοῦσιν and βαλλομένοις (G. 184, 5) : cf. προϊοῦσι, iii. 2. 22 ; and πειρωμένοις, iv. 3. 6. — κεφαλάς (G. 197, 1, N. 2).

13. ἐξόν, *since it is in our power* (G. 277, 2 ; 278, 2). — ὡς (G. 266, 2, N. 1). — αἴσθησιν παρέχειν, i. e. *betray ourselves.* — δοκοῦμεν δ' ἂν . . . ἂν . . . χρῆσθαι, *it seems to me that we should find*, etc. : ἄν belongs to χρῆσθαι (= χρώμεθα ἄν), and is repeated because the sentence is long (G. 212, 2). We translate δοκοῦμεν impersonally merely that we may render the infin. by a finite verb, and so give the force of ἄν. See note on ii. 5. 16. The protasis is in προσποιούμενοι (= εἰ προσποιοίμεθα), *if we should make a feint* (G. 226, 1). — ἐρημοτέρῳ, *with fewer defenders.* — μένοιεν : ἄν is understood from the preceding sentence, although this case hardly comes under the general principle (G. 212, 4).

14. συμβάλλομαι (sc. λόγους), i. e. *give my ideas.* — τῶν ὁμοίων, *equal citizens* or *peers*, a name given to the Dorian aristocracy of Sparta. — ἐκ παίδων : as we say, *from a child.* — ὅσα μὴ κωλύει : conditional (G. 232, 1).

15. ἄρα, *accordingly.* — μάλα qualifies καιρός ἐστιν : *a very fit time.* — κλέπτοντες τοῦ ὄρους (G. 170, 1) ; cf. ὄρους κλέψαι τι (§ 11).

16. ἀλλὰ μέντοι (more emphatic than ἀλλά), *but really.* — δεινοὺς κλέπτειν, i. e. *formidable stealers.* — δεινοῦ τοῦ κινδύνου : the penalty of embezzlement might be death. — καὶ μέντοι, *and in truth.* — ὑμῖν ἄρχειν, *to be your rulers* (G. 184, 3, N. 4).

Page **112.** — 17. κλωπῶν : referring to the preceding jokes on κλοπή. — τούτων καὶ πυνθάνομαι, *I learn from them also*, i. e. *besides other things*

(G. 171, 2, N. 1). — **νέμεται αἰξὶ καὶ βουσίν**, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. **νέμουσι τὸ ὄρος αἰξί** (the herdsmen being the subj.). Derivation of **αἴξ**?—**βατά** (sc. **τὰ χωρία**), *passable;* but see note on **βάσιμα** and **ἄβατα**, iii. 4. 49.

18. **ἐλπίζω μενεῖν** (G. 203, N. 2). — **ἐν τῷ ὁμοίῳ**, *on a level with them.* — **ἡμῖν . . . ἴσον** (G. 186), *to the same level with us.*

19. **καί, ἀλλά**: observe the spirit of these abrupt connectives.

20. **σύνθημα ἐποιήσαντο κάειν** (G. 203, N. 2): cf. **συντίθενται φυλάττειν . . . συμβοηθήσειν**, iv. 2. 1, and note. — **ὁπότε ἔχοιεν** (G. 248, 1).

21. **ἐκ τοῦ ἀρίστου**, *after breakfast.* — **ὡς μάλιστα** belongs to **δοκοίη**.

23. **κατὰ τὰ ἄκρα ἐπῄεσαν**, *advanced along the heights;* cf. **τοῖς κατὰ τὰ ἄκρα** (§ 24).

24. **τὸ πολύ**, *the main part.* — **τοὺς πολλούς**, i. e. *the two main bodies.* — **ἀλλήλων**: following **ὁμοῦ** (G. 182, 2), which generally takes the dative.

Page **113.** — 26. **τὸ ἄνω** (sc. **μέρος**), i. e. *their men above:* cf. § 24.

27. **στησάμενοι** (G. 199, N. 1). — **γεμούσας**, *full*, generally *loaded* (said of ships).

CHAPTER VII.

SYNOPSIS: They march into the country of the Taŏchi; and provisions fail, for the inhabitants dwell wholly in strongholds (1). One of these the Greeks attack, but unsuccessfully (2). It is agreed, however, that the place, to which there is but one approach which the enemy keep clear of the Greeks by rolling down stones, must be taken (3, 4). Xenophon suggests the stratagem of going as far in as possible under protection of the pine-trees there, provoking an attack from the enemy, and rushing into the stronghold after their ammunition is exhausted (5–7). A body of seventy men go forward (8), and the rest wait to see what the result will be (9). The enemy waste their only means of defence (10); and the captains striving with one another for the honor of entering the place first, the stronghold is finally taken (11, 12). The men and women throw themselves over the precipice, leaving their flocks in possession of the Greeks (13, 14). The latter now advance for seven days through the territory of the Chalÿbes (whose armor and peculiar customs in war are described), getting no provisions from the country (15–17). They then reach the Harpăsus, pass through the territory of the Scythīni (18), and arrive at the city of Gymnias, where they obtain a guide (19), who promises to bring them within sight of the sea within five days or forfeit his life (20). On the fifth day they reach Mt. Theches, from which they can discern the sea, and the men raise a great shout (21). Xenophon, being in the rear, thinks an attack has been made by the enemy (22, 23), but as he comes nearer he hears the soldiers shouting "The Sea! The Sea!" (24). They build upon the height a great mound of stones surmounted by hides, staves, and captured shields (25, 26), and afterwards dismiss the guide with rich presents (27).

1. **Taόχους**: a tribe of mountaineers, still known among their kindred by the name of Tao.— **ἐν οἷς . . . ἀνακεκομισμένοι**, *where they also carried and kept all their provisions* (i. e. besides using them for defence).

2. αὐτόσε (to avoid εἰς ὅ), *into which* (G. 156; cf. 61). — εὐθὺς ἦκων (G. 277, N. 1).

3. Εἰς καλόν, *in the nick of time.* — οὐκ ἔστι implies a future, as apod. to εἰ μὴ ληψόμεθα (G. 223, N. 1).

4. εἰσελθεῖν (G. 263, 1): we might have had μὴ εἰσελθεῖν. — Μία . . . ὁρᾷς, *the only passage is this one which you see;* the construction is αὕτη (sc. ἡ πάροδος) ἣν ὁρᾷς ἐστι μία πάροδος. Cf. iv. 1. 20, and note. — οὕτω διατίθεται, *is served thus.* — σκέλη, πλευράς: after the passive συντετριμμένους (G. 197, 1, N. 2).

5. ἀναλώσωσιν, *use up.* — ἄλλο τι ἢ . . . παριέναι, *is there anything to prevent us from passing by?* ἄλλο τι ἤ (nonne) is an interrogative implying an affirmative answer (G. 282, 3); so that this question means, literally, *Is anything else (the case) than (this, that) nothing prevents,* etc.? — εἰ μή, nisi, *except* (sc. ὁρῶμεν).

Page **114.** — 6. τρία ἡμίπλεθρα, i. e. 150 feet. — βαλλομένους, *under fire* (of stones). — διαλειπούσαις, *scattered.* — ἀνθ' ὧν, *behind which.* — φερομένων, *flying* through the air.

7. πολλοί (pred.), *in great numbers.* — αὐτὸ τὸ δέον, *the very thing we want.* — ἔνθεν, (*to the point*) *from which.* — μικρόν τι, i. e. the fifty feet called τὸ λοιπόν in § 6.

8. ἡγεμονία, *precedence.* — ὡς ἐδύνατο, *as best he could.*

10. ἐπεὶ . . . φέροιντο (G. 233). — ἅμαξαι, (here) *cart-loads.*

11. μὴ οὐ πρῶτος παραδράμοι (G. 215, N. 1), i. e. *that he might not get by first.*

Page **115.** — 12. αὐτοῦ τῆς ἴτυος, *the rim of his shield* (G. 171, 1): ἴτυς is a poetic word.

13. παιδία (see G. 129, 8). — ὡσαύτως: adv. of ὁ αὐτός. — Στυμφάλιος: of Stymphālus in Arcadia, famous in the story of Hercules. — ὡς ῥίψοντα (G. 277, N. 2): ὡς refers to τινά as the person whose intention is expressed.

15. πτερύγων, *flaps* (generally of leather covered with metal) at the bottom of the corselet. — σπάρτα ἐστραμμένα, *plaited cords* forming a fringe.

16. μαχαίριον: for the suffix, cf. παιδία in § 13. — ὅσον ξυήλην, *about as long as a Spartan dagger:* ξυήλην is accus. by a peculiar attraction, where we should expect ξυήλη (sc. ἐστί). — ὧν . . . δύναιντο (G. 233): ἔσφαττον refers to a custom. — ἀποτέμνοντες . . . ἐπορεύοντο, i. e. *they used to cut off their heads* (i. e. ὧν κρατεῖν δύναιντο) *and carry them along on their march:* ἄν belongs (grammatically) to ἐπορεύοντο (G. 206), but the iterative force extends to ἀποτέμνοντες; we might have had ἀπέτεμνον ἂν καὶ ἐπορεύοντο. — ὁπότε . . . ἔμελλον, i. e. *whenever they were to be seen by the enemy.* — μίαν λόγχην ἔχον, i. e. *with a sharp point at only one end:* the Greek spears were sharpened also at the butt, so as to stick in the ground. λόγχη is properly the *sharp point* of a spear, but is often used for the whole weapon. δόρυ is the more common word for *spear* (as a whole), though this is properly the *wooden shaft,* δόρυ and δρῦς being related to

our word *tree*. — πολίσμασιν: derived from πολίζω, *to build* (prop. a city, πόλις); cf. G. 129, 4.

17. ἐν τούτοις makes the storing of provisions *in* the strongholds more prominent than the carrying them *into* these. Krüger remarks that this use of ἐν is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as *completed*) and to verbs like τιθέναι. Cf. ἐν οἷς . . . εἶχον ἀνακεκομισμένοι in § 1. — διετράφησαν: a return to the independent sentence, as if ὥστε had not preceded: cf. ὑπώπτευον in iv. 2. 15. — τοῖς κτήνεσιν ἅ: the assimilation is here omitted.

Page **116.** — 19. διὰ . . . χώρας, *through the country of their own enemies*: πολέμιος sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: cf. πρὸς τοὺς ἐκείνου ἐχθίστους, iii. 2. 5. — ὅπως ἄγοι: optative after an historic present.

20. ἄξει . . . ὄψονται (G. 247). — εἰ δὲ μή: cf. note on ii. 2. 1. — ἐπηγγείλατο, *agreed*. — τὴν ἑαυτοῦ πολεμίαν (sc. χώραν): cf. note on § 19.

22. δασειῶν . . . ὠμοβόεια, *covered with raw hides of shaggy oxen*: βοῶν is gen. of material.

23. οἱ ἀεὶ ἐπιόντες, *those who successively came up*; so τοὺς ἀεὶ βοῶντας, *those who successively raised the shout*.

24. παρεβοήθει, *came up to the rescue*, thinking it was an attack of the enemy (§ 22). — παρεγγυώντων, *passing the word along*: παρεγγυᾶν is properly *to hand over* something *as a pledge* (ἐγγύη).

Page **117.** — 25. ὅτου δὴ παρεγγυήσαντος, *some one, whoever he may have been, giving the word*: ὅστις always has this indefinite sense when it is joined with -ουν (ὁστισοῦν), rarely with δή (as here). In v. 2. 24, we have ὅτου δὴ ἐνάψαντος, *some one or other setting it on fire*.

26. κατέτεμνε: that the natives might not remove them: cf. iv. 6. 26.

27. δαρεικοὺς δέκα: about $54.00. See note on i. 7. 18. — δακτυλίους: "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's *Charicles*.

CHAPTER VIII.

Synopsis: The Greeks advance through the country of the Macrōnes, and come to a river bordered with trees, which they cut down (1, 2). The natives are drawn up in warlike array on the other side (3). Xenophon instructs a peltast, who believes the country to be his birthplace, to ask the people who they are and why they are hostile (4, 5). After mutual explanations, pledges are exchanged (6, 7); and the Macrōnes assist the Greeks in crossing the river, and conduct them to the territory of the Colchians (8). These, drawn up upon a mountain, oppose their entrance into the country; and the generals deliberate (9). Xenophon proposes a plan of attack by column and not by phalanx (10 - 13), which is approved. After the troops are disposed, he rides from wing to wing and encourages the soldiers to overcome the last obstacle that lies between them and their long-desired goal (14). There are eighty companies of

hoplites, besides light-armed troops (15). They make their vows to the Gods, sing the paean, and move forward with Chirisophus and Xenophon at the two extremes (16). The enemy's line is drawn apart, and the Greeks at the centre rush to the summit (17, 18). The enemy give way, and the Greeks encamp in villages (19), where many of the soldiers are made sick by eating honey (20, 21). A two days' march brings them to Trapezus, a Greek city on the Euxine, where they remain thirty days, making incursions into the country of the Colchians (22). The people of Trapezus receive them hospitably (23), and negotiate with them in behalf of the nearer Colchians (24). The Greeks make the sacrifice they had vowed to the Gods, and celebrate games (25–28).

2. **ὑπερδέξιον**, *lying high on the right:* cf. iii. 4. 37; this word commonly means *high* (with no reference to the side). Liddell and Scott explain it here as = **ἐπιδέξιος**, *on the right*. Another reading here is **ὑπὲρ δεξιῶν**, *over the right*, in which sense **ὑπερδέξιον** is here explained; cf. **ἐξ ἀριστερᾶς**, below. — **οἷον χαλεπώτατον**: like **ὡς** (or **ὅτι**) **χαλεπώτατον**. — **ὁ ὁρίζων**, *the frontier stream:* cf. Eng. *horizon*. — **ἔδει διαβῆναι**, *they had to pass*. — **δένδρεσι**: more common than the reg. dat. **δένδροις**. — **ἔκοπτον**: probably to clear the way, and also to make a road: see § 8.

3. **εἰς τὸν ποταμὸν ἐρρίπτουν**, i. e. to frighten the Greeks. — **ἔβλαπτὸν οὐδέν** (G. 159, N. 2).

4. **δεδουλευκέναι**: **δουλεύω** is *to be a slave*, but **δουλόω** is *to enslave*. (See G. 130, N. 3.) — **εἰ μή τι κωλύει** (G. 221), *if there is nothing to hinder* (a present supposition): see the answer, **οὐδὲν κωλύει**, in § 5.

Page **118.** — 5. **ἐρωτήσαντος** (sc. **αὐτοῦ**). — **ἀντιτετάχαται**: Ionic perfect (G. 119, 3; 118, 5, N.).

7. **εἰ δοῖεν ἄν** (indir. quest.), *whether they would give;* they asked **δοίητε ἄν;** (G. 245).

8. **συνεξέκοπτον**: cf. § 2. — **ὁδὸν ὡδοποίουν** (G. 159), *they worked on the road*. — **μέσοις** (G. 142, 4, N. 4).

9. **βουλεύσασθαι συλλεγεῖσιν**, i. e. *to come together and consult* (G. 138, N. 8), as if it had been **συλλεγῆναι καὶ βουλεύσασθαι**. — **ὅπως ἀγωνιοῦνται** (G. 217).

10. **παύσαντας . . . ποιῆσαι**, *that they should give up the phalanx, and should form the companies in columns*. — **τῇ μέν, τῇ δέ**, *here, there*.

11. **ἐπὶ πολλούς**, *many (men) in depth*, implying a movement *into* this order; below, **ἐπ' ὀλίγων**, *few in depth*, (the more common construction) refers to the order *in* which they then were. The two suppositions in **ἢν μὲν . . . ἐὰν δὲ . . . ἴωμεν** include the only possible ways of marching **ἐπὶ φάλαγγος**, and Xen. gives objections to both. — **περιττεύσουσιν ἡμῶν**, *will outflank us* (G. 175, 2). — **τοῖς περιττοῖς**, i. e. *those by whom they will outflank us*. — **χρήσονται . . . βούλωνται**, i. e. we shall be at their mercy. — **οὐδὲν ἂν εἴη** has two protases, both future, but of different forms: see *Moods and Tenses*, § 55, 1. — **ἀθρόων**, *in a mass:* predicate with **ἐμπεσόντων**.

Page **119.** — 12. **τοσοῦτον . . . λόχοις**, *to cover sufficient ground with the companies by leaving spaces between them*. — **τοσοῦτον . . . ὅσον**, *so much*

that, sufficient, takes the infinitive as an adjective (*Moods and Tenses,* § 93, 1, N. 1): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings.* See note on **ὀρθίοις τοῖς λόχοις** on iv. 2. 11. — **οἱ κράτιστοι ἡμῶν**, i. e. **οἱ λοχαγοί**. — **πρῶτον** for **πρῶτοι**, which is perhaps necessary here: see § 18.

13. **τὸ διαλεῖπον**, *the interval* between the columns: cf. **τὸ διέχον**, iii. 4. 22. — **οὐδεὶς μηκέτι μείνῃ**, *not a man will stand his ground for a moment* (G. 257): the compounds of **οὐ** and **μή** (as here) can be used in these emphatic future expressions.

14. **ἐμποδὼν τὸ μὴ εἶναι**, *in the way of our being* (G. 263, 2). — **ὠμοὺς καταφαγεῖν**, *devour* (*them*) *raw*, a common expression, rather stronger than our *eat them in pieces* or *gobble them up:* cf. *Il.* iv. 35, **ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας ἄλλους τε Τρῶας.**

16. **ἔξω γενόμενοι**, i. e. with a view to outflanking the enemy.

17. **ἀντιπαραθέοντες**, i. e. *hastening along* (*their own line*) *to meet them.* — **κενόν**, *empty*, i. e. without men enough.

Page **120.** — 19. **ὡς ἤρξαντο θεῖν**, i. e. *when the targeteers began to run* (§ 18).

20. **τὰ μὲν ἄλλα**, *in other matters* (G. 160, 1), opposed to **τὰ δὲ σμήνη** (= **ἔσμοί**), *bees.* — **ἐθαύμασαν**, *found strange*, is emphasized by **καί**, which has no exact English equivalent. — **τῶν κηρίων** (G. 170, 1; cf. 171, 2). — **κάτω διεχώρει αὐτοῖς**, i. e. *they had a diarrhœa:* **διεχώρει** is impersonal. — **ἀποθνήσκουσιν**: dative of the partic., in same construction as **μεθύουσιν** and **μαινομένοις.**

21. **ὥσπερ τροπῆς γεγενημένης** (G. 277, N. 3), *as if they had suffered a defeat:* in full, **ὥσπερ ἂν ἔκειντο εἰ τροπὴ ἐγεγένητο**, *as they would have lain, if they had suffered a defeat* (lit. *rout*), referring to the disheartened condition of a defeated army. — **που**, *somewhere*, makes **τὴν αὐτήν** less definite. — **ἀνεφρόνουν**, *began to come to their senses.* — **ἀνίσταντο**: opposed to **ἔκειντο**. — **φαρμακοποσίας** (**φάρμακον**, *a drug*, and **πίνω**, *to drink*), *being drugged* (W. 54, **4**, 3, *γ*): for the suffix, cf. **θυσίαν** in § 25. The idea is, the men recovered from the effects of eating the honey as they would have done from the effects of *drugging* or *poisoning.* "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such." Grote.

22. **Τραπεζοῦντα**: the modern Trebizond. — **Σινωπέων**, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

24. **συνδιεπράττοντο** (sc. **τοῖς Ἕλλησιν**), *they negotiated with the Greeks.* — **ὑπέρ**, *in behalf of.*

25. **εὔξαντο**: cf. iii. 2. 9. — **ἱκανοὶ ἀποθῦσαι**: cf. **ἱκανώτερα φέρειν**, iii. 1. 23. — **Σωτῆρι** (G. 129, 2 *b*). — **ἡγεμόσυνα** (found only here), *thank-offerings for safe guidance,* made to **Ἡρακλῆς Ἡγεμών**; the wanderings of Hercules were believed to give him special sympathy with wanderers.

Page **121.** — ἔφυγε οἴκοθεν, *was banished from home.* — ἄκων (Hom. ἀέκων, from α- and ἑκών), *accidentally.* The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — ἐπιμεληθῆναι, προστατῆσαι: infinitives of purpose after εἵλοντο (G. 265).

26. τὰ δέρματα, *the hides* of the victims (§ 25), which were to be offered as prizes in the games. — ὅπου . . . εἴη: the direct words of the command would have been ὅπου πεποίηκας (G. 248, 1). — δρόμον, *race-course* (from δραμ-, a stem of τρέχω): cf. ἱππόδρομος, *hippodrome.* — τρέχειν, *for running* (G. 261, 2). — ὅπου ἄν τις βούληται, *wherever any one shall please:* the future apod. is found in τρέχειν. — οὕτως, *like this:* placed emphatically after the adjectives which it qualifies. — Μᾶλλόν τι ἀνιάσεται, *will hurt himself rather more,* and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

27. στάδιον: cognate accus. with ἠγωνίζοντο; like δόλιχον with ἔθεον, and πάλην, etc. with ἠγωνίζοντο understood. — τῶν αἰχμαλώτων οἱ πλεῖστοι, *the greater part (being) of the number of the captives,* appos. to παῖδες. — δόλιχον (noun), *the long race,* variously estimated from six to twenty-four *stadia* in length, probably variable. The adj. δολιχός (oxytone), *long,* appears in the Homeric δολιχόσκιον ἔγχος. The δολιχοδρόμος ran several times round the ordinary στάδιον: for the stadium, see note on i. 4. 1. — παγκράτιον, *double* (lit. *complete*) *contest,* one which combined both πάλη and πυγμή. — κατέβησαν, *entered* (the contest): cf. Lat. descendere ad Olympia.

28. αὐτούς, i. e. the horses: object of ἄγειν. — ἐλάσαντας and ἀναστρέψαντας agree with τοὺς ἵππέας understood, the subject of ἄγειν. — τὸν βωμόν, *the stand,* probably a mound of turf, to mark the starting-place in the race.

For an account of the further fortunes of the Greek army, see the Prefatory Note, pp. 2 and 3.

INDEX

TO THE SYNTAX OF GOODWIN'S ELEMENTARY GREEK GRAMMAR, WITH PARALLEL REFERENCES TO HADLEY'S AND CROSBY'S GRAMMARS.

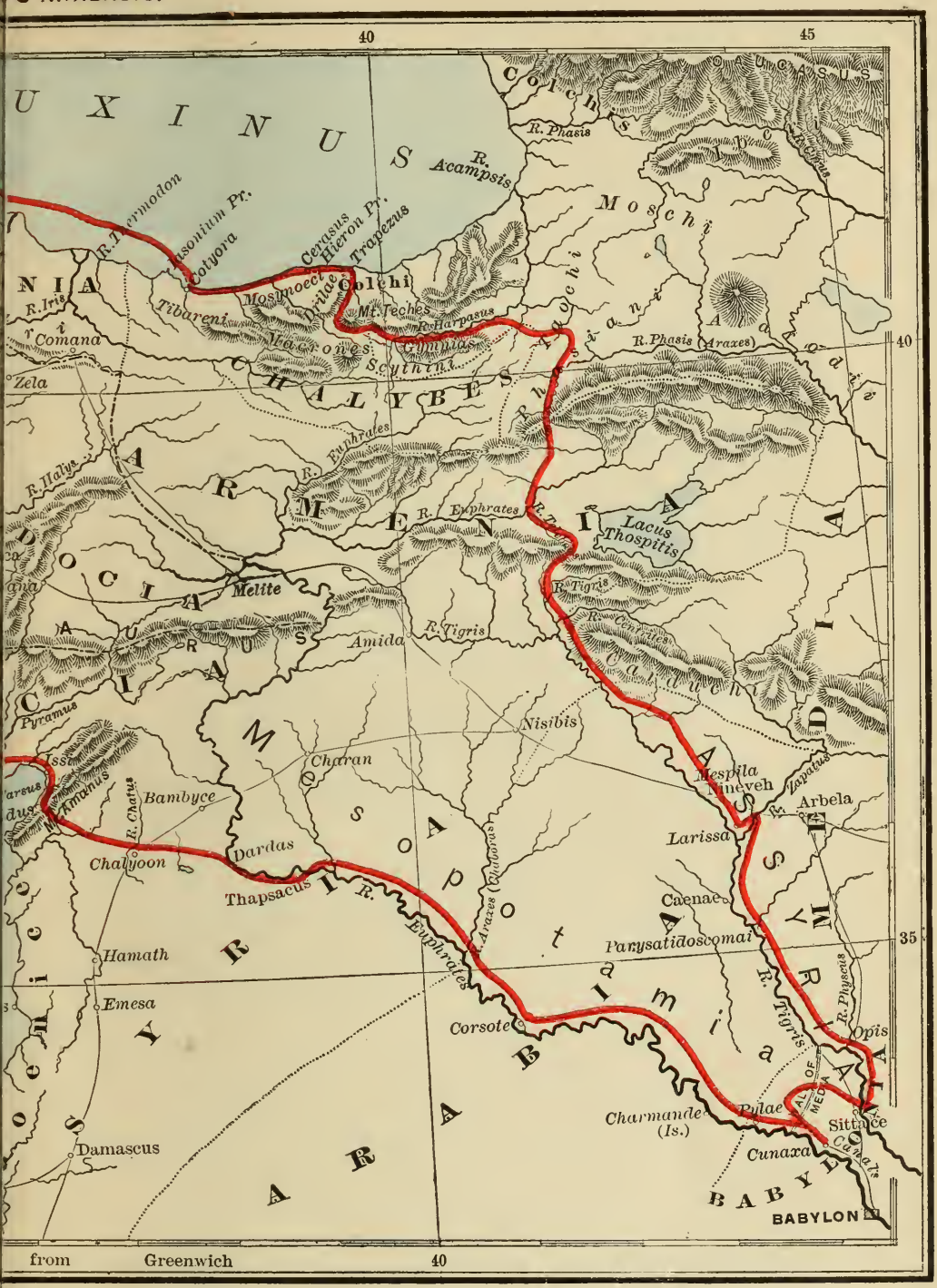
Goodwin.	Hadley.	Crosby, 1871.
§ 133	485	57 s
134	485	400, 571, 666 s
135, 1	497	568
2	515	569
3	514	493 s
136	540	59 a, 393 b
137	499	393 s
N. 1	675	394 c
2	500	393 d
3	501	396
4	—	394 b
138	498	504, 493 s
139, 1	493	506
2	495	507
140	524	516 s
141	525	520 s
N. 1	530	522 s
2	527	530 c
3	492	526
4	509	527 s
5	—	527
6	—	664
142, 1	538	523, 1
2	—	523, 2, 3
3	—	523 b
4	538	524
143	525	518 s
144, 1	667	536
2	668	539
145	669	540 s
146	670	537
147	675	538
148	678	542 s
149	682	564
150	683	548
151	503	549 s
152	510	551
N. 1	811	551 f
2	812	559 a
153	818	554 s
154	817	551 s
155	815	564 b
156	808	562
§ 157, 1	539	400
2	543	484
158	544	472
159	547	477 s
160, 1	549	481
2	552	483
161	550	482
162	551	472 g
163	545	476 d
164	553	480 c
165	553	480 b
166	556	480 a
167	558	435 s
168	559	415 s
169	570	421 s
170	574	423 s
171, 1	576	424 s
2	—	432
3	—	407
172	575	414
173, 1	577	429
2	—	431 c
3	—	429 f
174	579	404 s
175	585	408
176	582	412
177	583	699
178	578	431
179	591	433
180	587	444
181	587	437 b
182	588	445
183	790	675
184	594	452 s
185	595	452 s
186	603	449 s
187	605	699
188, 1	606	466 s
2	610	468
3	600	461
4	600	458
5	604	465 s
189	613	469 a

Goodwin.	Hadley.	Crosby, 1871.
§ 190	612	469 b
191	614	688 s
192	620	688 a
193	614	699
194	—	685 s
195	684	577
196	693	30 a
197	693	586 s
198	694 b	586
199	687	578 s
200	695	590 s
N. 1	699	609
2	702	594
3	698	612
4	699	604
5	701	591 s
6	712	268
7	—	609 s
8	—	597
9	—	601
201	696	—
202	720	590 s
203	733	643 s, 659 s
204	788	660
205, 1	697	602
2	707	606
206	746	616
207	744	618
208	745	620
209	747	619
210	748	618
211	783	658 a
212	757	621 s
213	719	613 s
214	727	623
215	739	624 s
216	739	624 s, 650
217	756	624 b
218	743	624 s, 650
219	732	631 s
220	745	631 s
221	744	631 a
222	746	631 b
223	747	631 c
224	748	631 d
225	729 b, 749 a	634
226	751, 722, 783	635 s
227	750	649 s
228	830	639.
229	755	549
230	755	640
231	757	641
232	761, 757 s	641
233	758	641
234	759, 738	641
235	760 d	649

Goodwin.	Hadley.	Crosby, 1871
§ 236	710 c, 835 a	642
237	771, 875 f	671 d
238	822	558 a
239	755, 758	641 d
240	771	703 d
241	733 s	62 k
242	735, 783	643 e
243	735 s	643 s
244	737	647
245	735 c, 736 a	646
246	714, 783	659 s
247	738	643 s
248	729, 731	643 e
249	863 b	701 i
250	869, 877, 731	701 j
251	721, 834	638
252	723, 755	655 s
253	720 a, 833	628 a
254	720 b, 723 a	628 c
255	720 e	617 b
256	720 c	647
257	845	627
258	763	663 s
259	763, 778	663 a
260	764	663 d
261	767	663 d, e
262	780 – 82	663 f
263	580, 764	664, 713
264	778	522 d
265	765	664
266	770	671
267	813	671
268	772	665, 671 c
269	784	670
270	508 b	670
271	id.	670 a
272	779, 541	670 b
273	508 b	669
274	769	703 d
275	785	673
276, 1	785	678
2	786	678
277	788	674
278	790	675
279	796	677
280	803	659, 677
281	804	682, 3
282	824	687
283, 1	832	686 b
2	833	686 a
3	837	686 c
4	835	686 d
5	840	686 e
6	838	713 d
7	846	713 f
8	843	713 a, j

MARCH OF THE TE

FOR XENOPH


40
45
U X I N U S
Colchis
CAUCASUS
R. Phasis
R. Acampsis
Moschi
R. Thermodon
Iasonium Pr.
Cotyora
Cerasus
Hieron Pr.
Trapezus
Colchi
Mosynoeci
Drilae
Mt. Teches
R. Harpasus
Tibareni
Comana
Iaones
Chalybes
Scythini
Zela
R. Iris
R. Halys
Euphrates
R. Euphrates
Melite
Amida
R. Tigris
Lacus Thospitis
Pyramus
Nisibis
Charan
Bambyce
R. Chalus
Chalybon
Dardas
Thapsacus
R. Euphrates
Araxes (Arsanias)
Hamath
Emesa
Damascus
Corsote
Parysatidoscomai
Caenae
Larissa
Arbela
Mespila
Nineveh
R. Lycus
R. Tigris
R. Physcus
Opis
Charmande (Is.)
Pylae
Sittace
Cunaxa
R. Araxes (Phasis)
BABYLON
from Greenwich
40
35

70412

Xenophon. Anabasis
The first four books of Anabasis;
ed. Goodwin and White.

LGr
X55anGoo

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
Under Pat. "Ref. Index File"
Made by LIBRARY BUREAU